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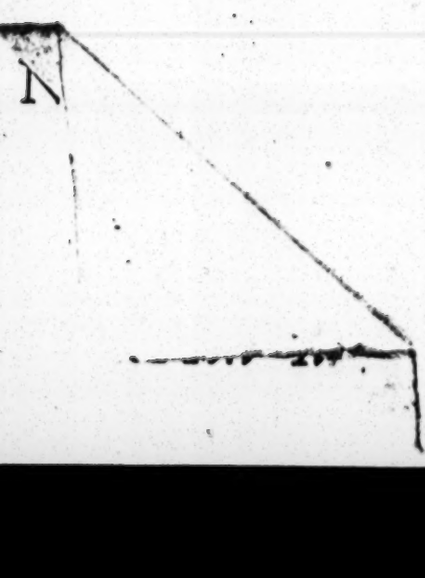

EDINBURGH LIBRARY OF SCOTLAND

A

CALL

TO

Delaying Sinners;

Or the DANGER of

DELAYING

In MATTERS concerning our

SOULS.

Being the Substance o
several *Sermons* from *Pſ.* 119. *v.* 6

By *THOMAS DOOLITTL*
Miniſter of the Goſpel.

Ezek. 33.11. *Turn ye, turn ye, from yo*
evil ways; for why will ye die, O Ho
of Iſrael?

The Sixth Edition

LONDON,
Printed By *H. Newman.* and Sold By *E. Tr*
at the three Bibles, on *London Bridge* 16

To the READER.

Christian Reader,

ALtho there be no Christian *living, but is sufficiently satisfied, and does very well know, that* Repentance *and* Reconciliation *to God, is the* One thing Necessary; *and the Indispensible Duty of every Man and Woman that do desire to be* Saved: *Yet such has been, and more especially in this present Generation, is the miserable depravity of Human Nature, that we are too too apt to* defer *that till last, that ought to be our first and chiefest care and endeavour. To enforce and convince you of the necessity of this great* Duty, *is the design of this* Treatise; *of which never was there greater need than* Now; *when Men are so far from making this their* greatest care *and* Concern, *that they can hardly*

To the Reader.

ſpare a thought upon their Eternal Salvation. *For the enforcing this moſt neceſſary* Duty *upon the* Hearts *and* Minds *of* Chriſtians, *the following* Sermons *are very uſeful and expedient. The Time and Opportunity of receiving* Grace *may eaſily be let ſlip; it is therefore the* Duty *of every* Chriſtian *to lay hold upon the preſent* Opportunity, *and to accept of* Grace *now, inſtantly, while* Grace *is to be had. The learned* Phariſees *could not diſcern their* Opportunity *by diſcerning the* Signs *of his* Coming, *as you have it in* Mat. 19. *at the beginning. Neither could the* Jews *know their* Opportunity, it was hidden from their Eyes, *as you may read in* Luke 19. 42. Opportunity *is hardly embraced; therefore it becomes every wiſe Man to lay hold of her fore-top, and not let her paſs, leaſt he hereafter ſorely repent it. But* who is the Wiſe-man *ſays* Solomon, *Eccl.* 8. *That is, he rare-*

To the Reader.

rarely is the Wiſe-man *to be found? For the* Wiſe-man, *ſaith he*, diſcerneth Time and Judgment. *That is to ſay, he is able to diſcern* When *things are to be done, and therefore its rare to find ſuch a Wiſe* Man; *in the Voyage to* Heaven *it is hard to ſave our* Tide: *Not one of a thouſand but lets it ſlip. The improving of this therefore, is a Man's greateſt* Wiſdom, *Deut.* 32. 29. O that they were Wiſe, that they underſtood this, that they would conſider their latter End. *The* Wiſe Man's heart is ſaid to be in his right-hand, *That is, the* Wiſdom *of his* Heart *teacheth him to manage his Affairs judiciouſly, and in ſeaſon. That Man, who tho' he be never ſo Wiſe and Prudent in the World and Worldly things, yet if he ha h not* Wiſdom *to know the* Seaſon *of* Grace, *he may well be termed a* Scripture-Fool, *and will ſo appear to himſelf and others too, to all* Eternity: *And will it not (think*

To the Reader.

you) cause the greatest Torment and Vexation imaginable to that Man, *who when he comes to* Die, *shall be compell'd to say,* O *never was I wise, who was wise for every thing, but to save my* Soul? *laying hold of the present opportunity in that which facilitates every action and employment, making a work come off smoothly, and with facility. The gracious* God, *if we embrace an* Opportunity, *offereth to help us, and work with us.* O *the goodness of a merciful* God, *that tho he sets us so light and easie a task, yet offers to work with us too! That* Burthen *is more light and easie, when two persons assist in the carrying of it, than it would be upon the back of one. When the* Boat *has the advantage both of* Wind *and* Tide, *to carry it forward, it goes easily and pleasantly on. This is the case of that* Christian, *who seasonably embraces the Offers of Grace and Mercy: He has the Assistance of the* Holy Spirit

fa

To the Reader.

for the obtaining his desired happiness. To lay hold of the present Opportunity, makes every action *look beautiful: It makes all our Performances look with a lovely Aspect, and with a Grace,* Eccl. 3. 11. He hath made every thing beautiful in its Time, *&c. We all know, that* Fruit *gathered in* season *is the pleasantest* Fruit, *and that a* word spoke in season, *is a word upon Wheels. When the* season *of obtaining* Grace *is past, our endeavours are unpleasant to God, as well as unprofitable to us: Nor is that all, but we are accountable for every Opportunity we let slip and neglect; for we are not only Accountable for every Action we commit, but for the time we do it in,* Eccl. 11. 9. Rejoyce O young man in thy youth, and let thy heart chear thee in the days of thy youth, aud walk in the ways of thy heart, and in the sight of thine eyes, but know thou that for all these things, God

To the Reader.

will bring thee to Judgment: *When you see he shall be not only* judged for *his* Actions, *but for the* Time *he has* misspent. *O that* every Christian *would lay this* seriously to heart, and contemplate *thus with himself*; O Wretch that I am! How many Holy Sabbaths have I prophaned! And how many Oaths have I Sworn! How many hundred times have I neglected Prayer, to call upon God! How many times have I derided Godliness! How many Lies have I told! *And if for every idle word you must give an Account, certainly for every* Sermon, Sabbath *and* Ordinance, *under which you have been idle you shall not escape without a* Reckoning.

Moreover, the neglecting of Opportunity, *is the greatest* Destroyer *in the World. 'Tis not so much* Doing Bad, *as the delaying to be* Good *that* destroys the most. *It is not so*

To the Reader.

Denials, but fooliſh Delayings *that* ruins Chriſtians, *Eccleſ.*8.6. Becauſe to every purpoſe there is Time and Judgment; therefore the miſery of Man is great upon him. *Few* deny, *but moſt* delay *to be ſaved.*

We ſee Opportunity *is embraced by all perſons in their* meaneſt Concerns; *and ſhall not a* Chriſtian *much more lay hold of all* Opportunities *for the* Salvation *of his* Soul? *Doth not the* Husbandman *obſerve his* Seaſons? *the* Merchant *his? the* Seaman *his*, &c. *Yea, the very workers of* Iniquity *obſerve* Opportunities and Seaſons, *wherein they may beſt performe their Delights; and ſhall only the precious* Opportunities *for the good of our Souls be neglected? This* Delaying *in the purſuit of* Salvation, *is a* Delaying *to be freed from the* greateſt Evil, (viz.) *the Wrath of God, Guilt, Damnation and Hell.*

Wherefore

To the Reader.

Wherefore, O Christians, *let it* [illegible] *your great and immediate care, to ma* [illegible] *your* Peace *between* God *and your ow* [illegible] *Souls. Neglect not the least Time but even to day*, while it is called [illegible] Day, *lay hold of, and embrace the O* [illegible] *fers of Christ in the* Gospel.

There are thousands that have be [illegible] *the servants of sin all their days; a* [illegible] *tho the* pains *and* diseases *of their* [illegible] *Age convince them, that* the pleasu [illegible] of sin are but for a season, *yet th* [illegible] *will remain constant and faithful* [illegible] *their Masters Service, and* die t [illegible] Devils Martyrs: *They are so f* [illegible] *from being weary of this worst* [illegible] Slaveries, *that their Lives then on* [illegible] *begin to be irksom to them, when sic* [illegible] *ness or age makes them uncapable* [illegible] *taking that pleasure in sin they des* [illegible] *to do And are* Satan *and* Sin *bett* [illegible] *Masters than* God *and* Holiness? T [illegible]

lat [illegible]

To the Reader.

latter I am ſure, even at preſent, are more good and kind to their Servants. In the keeping of God's Command-ments, there is great reward, *ſaith the* Pſalmiſt. *For God deſires not ſo to be truſted at all, but that he will grant them ſo much in hand as may out-bid all that the Devil or Sin can beſtow upon them.*

But then if we look beyond this life, and compare the infinite difference of the one and others period, one would think it impoſſible that the Devil *and the* Fleſh *ſhould ſo far prevail upon rational Beings, as to detain them any longer with them. It needs not much deliberation, whether* Eternal Happineſs *or* Eternal Miſery *be to be preferred; nothing but not believing of either can make one delay in his choice. Conſider that little time that is to come, and how much of that little,* Eating, Drinking, Sleeping, *and the* Neceſſaries

of

To the Reader.

of Buſineſs of Life, *will take from thee all and then judge if thou thinkeſt thou ſhalt have more* Time *allowed thee than enough, to do the Work allotted thee. But if thou either disbelieveſt what is ſpoken in the Scripture, of another Life; or fancieſt a very long ſtay in this, ſaying in thy heart, with the evil Servant,* My Lord delayeth his coming; *no wonder then if thou begin* to ſmite thy Fellow-ſervants and to eat and drink with the drunken: *But a Man muſt uſe great violence to his own Underſtanding and Conſcience, before he can arrive at ſuch* ſottiſhneſs *of* mind, *and muſt think it very much his* Intereſt *to die like a Beaſt, before he can believe that he ſhall do ſo: But all* Men under Goſpel-Revelation, *are ſo far* under *the Power of this Truth,* A Life to come, *that he* cannot deny it, *but his own fearful* Apprehenſions *will give him the lie. He looks out ſometime maug-*

To the Reader.

ll his Eaſe *and* Security ; *and his is* fearful looking for of Judgment *nd* fiery Indignation, *whilſt the man bat hath taken* hold *of this* golden opportunity, *looks out alſo ; but his is a looking for that* bleſſed Hope *and the* Glorious Appearance of the great God and his Saviour. *And can the Sinner imagine his* own day far off, *when he beholds the moſt* Youthful Age, *or firmeſt ſtate of* Health *cannot ſecure him from the danger of it? There are a* Thouſand Accidents *which we cannot foreſee, and ſo not* prevent, *which may* violently *hurry us out of the* World ; *the ſwallowing a Grave-ſtone, or the Cutting of a Corn, have brought ſome perſons to their Grave ; we may ſtumble into it at a Stone in the Street, or a Tile from a Houſe may knock us down into it : the ſtrongeſt Man may be conquer'd by a* Fever *in three or four days, or an* Apoplexy *may diſpatch him in ſo many Hours or Minutes :*

none

To the Reader.

none can tell where, when, or by wh
Inſtruments he ſhall paſs out of t
Life: which, if he conſider, and al
that as the Tree falls, ſo it lies, *th*
is no rectifying the Errours of o
Life *after* our Death; *but we ſh*
for ever continue in the ſtate we d
in; *we muſt needs be very careful th*
Death *come not on us unprepare*
Solomon *bids us*, Whatſoever o
hand findeth to do, to do it wi
our might; for there is no Work
nor Device, nor Knowledge, n
Wiſdom in the grave whither we g
Now if this Argument be preſſing, as
is that we ought therefore to lay ho
of all opportunities for our Souls wh
we live, becauſe we can do nothing aft
we are dead; it may add to our Ser
ouſneſs to think, that it is uncerta
whether a few days may not put
end to our Life, and ſo to our work in
'Twill be ſad for the expiring Soul
ſay, Had I thought Death had bee

To the Reader.

near, I would have given more
ed to God's Call to Delaying Sin-
rs, that I might have been prepa-
l for it. *And yet 'tis the common*
se of the greateſt part of Mankind to
their Laſt Day *at too great a di-*
nce from them.

To what hath been ſaid of the ſhort-
ſs of Life, *I might add the ſudden-*
ſs of Chriſt's *coming to* Judgment;
t a little while, and he that ſhall
me, will come, and will not tarry.
ow ſince the Apoſtles *time 'tis above*
xteen hundred Years, and therefore,
this day, we may well reckon of a
tle while; *indeed 'tis true*, With
od (*as the Apoſtle expreſſes it*) a
houſand years are but as one day;
d therefore, tho' it be a little while
ith God till our Lord's Coming, *yet*
cording to Man's computation of time,
may be long, according to that of our
aviour, Shall not God avenge His
wn Elect? *Tho he bear with them*
long,

To the Reader.

long, I tell you, that he will avenge th
ſpeedily; but howſoever, the term
(little while) *may be Interpreted,*
have certain tokens that his com
cannot be far off: St. Paul *would*
have the Theſſalonians *be troubled,*
if the Day *of* Chriſt *were at hand;*
the reaſon why it cou'd not be ſo, he t
them, was, becauſe that day ſhould
come, except there came a Falling
way *firſt, and* that Man of Sin
revealed, *the Son of* Perdition,
Chriſt ſhould deſtroy with the bri
neſs of his coming. Now I think th
is no Chriſtian *doubts, but the* Ath
iſtical *and* Prophane Spirit *that*
now in the World, *ſpeaks him to*
revealed, *even that* Spirit *that ru*
in the Children *of* Diſobedience.

It were Preſumption to limi
time, ſeeing of that day and h
knows no Man, *ſo as to determ*
poſitively and preciſely when it ſh
be; but it were Fool-hardineſs

To the Reader.

over-confident, that it may not be
en in our days; *whensoever it is, it*
l certainly come unexpected of the
ateſt part of the World, *even* as a
hief in the night. *Our* Saviours Pa-
ble *of the Ten* Virgins, *may well in-*
uct us what influence this day ſhould
ve upon us; for when at midnight
e Bridegroom came, the Wiſe *ſlum-*
ed as well as the Fooliſh, *but their*
amps *were* burning, *being* furniſhed
th Oyl, *and therefore they went in*
ith the Bridegroom *to the* Marriage;
hereas the Fooliſh, *whoſe* Lamps *were*
ne out, and their Oyl *ſpent, had the*
oor ſhut upon them; *from whence*
draws this Exhortation, Watch
herefore, for you know neither the
ay nor the hour wherein the Son
f Man cometh. *They that ſhall be*
hen alive, *are like to have no notice of*
, nor ſhall they have any time to do
ny thing towards their own Salvation,
r they ſhall be changed in a Mo-
ment.

To the Reader.

ment, in the twinkling of an Eye
the last Trump. *Alas for the* fruit
Wishes *the* Delaying Sinner *shall t*
make, that he had wrought *whil*
was day; for now he sees an Everl
ing Night *approaching, whereing*
cannot work, but is to receive the
ward of his Sloath. Many times wa
called upon by the Watchman *to* awa
out of sleep, *but he was still for* a
tle more slumber; *and now t*
the Last Trumpet *gives the* Ala
he is rouz'd indeed out of his sl
but before he can bethink himself w
to do, being fill'd with horror *and*
spair, *he is call'd upon to give an*
count *what he hath done: the surpr*
amazeth, and puts him even bes
himself, so that he calls to the Mo
tains to hide him, as if they had E
to hear, or Hearts to pity him;
the Stones less rocky than his
Heart, that would never relent at
most earnest beseechings of God by
Mini

To the Reader.

Miniſters *of his* word, *and their calls* Delaying Sinners, *Alas! now the* inner *is ſo much diverted and taken* o *with other* Lovers, *that the* Loves f *a* Saviour *are not conſtraining, nor* s *Mercies* winning; *but then his* reatneſs *will affright, his Terrors* ke *hold, and his Juſtice ſeize the* Sinr.

To prevent this ſtate of the ungodly d impenitent, *is the end of the enſu*g Sermons, *which have the unhappi*'s *to want the* Authors *own* poliſh*g; for which cauſe it is but* Juſtice, *at what* Miſtakes *are found in them,* y *not be laid at the* Authors door, *being altogether* ignorant *of their* bliſhing, *yet were they taken (as I am formed) by the* Pen *of a ready Writer,* d one much acquainted with the uthors Preaching; *and truly this* t *Teſtimony* cannot *be denied them,* Spirit *and* Lineaments *of that* rthy Perſon, *whoſe Name they bear*

in

To the Reader.

in the Title, *is found upon them. A*
ſon whoſe Name needs no Encomi
having ſo many Immortable Tom
the Hearts *of many of his* Hearer
on whom his Miniſtry hath made
Impreſſions, *as doubtleſs will*
with them for ever, and carry the
Effects into the other World.

Reader, *I ſhall not detain thee*
er in the Porch, but only make
few Requeſts to thee; That thou w
read this ſmall Call *over ſeriouſly,*
with deliberation; and when thou
done, ſeriouſly examin thy own H
and ſee if theſe things concern not
And that if you have any in your
mily *that need an* awakening C
that you would read either this, or
other good Book to them; Tha
make a due Care *and* Conſcien
reading the holy Scriptures; *of P*
both Publick *and* Private; *of ho*
the Word, *and all other* Ordin
commanded by God in the Holy S

To the Reader.

res. But above all, neglect not to t a ſaving Intereſt *in* Chriſt, *con- uding with this Scripture*, Ezek. 33. . Say unto them, as I live, ſaith e Lord God, I have no pleaſure in e Death of the Wicked; but that e wicked turn from his way and ve. Turn ye, turn ye from your il way; for why will ye die, O ouſe of *Iſrael*?

A CALL

These Books following are Printed for Sold by Hugh Newman, *at the* hopper *in the* Poultry.

1. A Rebuke to Backſliders, a Spur for Loyterers ſeveral Sermons lately Preached private Congregation, and publiſh the awakening a ſleepy Age. B *Richard Alleine.*

2. The Father's Bleſſing, Penne the Inſtruction of his Children: In V with 24 Pictures new added; bein fitteſt Book yet publiſh'd to e Children to Read.

3. A Looking-glaſs for Children collected by *Henry Jeſſey* in his time; together with ſundry ſeaſo Leſſons and Inſtructions to Youth, ling them early to remember their tor: written by *Abra. Chear*, la *Plimouth*: to which is added ma ther Poems very ſuitable; as alſo *Elegies* on departed Friends, ma the ſaid *Abraham Chear.* All now fully gather'd together for the b of Young and Old, by *E. P.*

4. A Call to Delaying Sinner the danger of delaying in matter cerning our Souls; by *Tho. Doolittl* niſter of the Goſpel.

A CALL TO Delaying Sinners.

PSALM CXIX. Verſ. 60.

nade haſte, and delayed not to keep thy Commandments.

TO ſhew you the Coherence of theſe *words* with thoſe that go before, I ſhall lay before you theſe ſix things worthy your Imitation, which will bring us th haſte unto the Text.

1. You have the wiſe choice that *Da* made of God to be his Portion, *Verſe.* *Thou art my Portion, O Lord.* Some ch the world for their portion, ſome ch their pleaſures for their portion; but a theſe are but beggarly portions: We ſays *David*, let others make choice what they will, I'le chuſe the *bleſſed G* for my *portion*: I know that *God* will a ſuitable *portion*, a durable *portion*, ſufficient and ſatisfying *portion* unto m And here he makes his appeal unto G and ſays, *O Lord, thou art my Portion.*

2. You have *David's* fixed Reſolut on upon this choice, what he was reſo ved to do; *I have ſaid that I will keep t Word*, in the ſame Verſe.

3. You have *David's* ſupplication, h earneſt *prayer to God*, that he might enabled to perform his *Reſolution*, *v.* *I entreated thy favour with my whole hea be merciful unto me according to thy wo* therefore now, upon my knees, I beg *Grace, that I may perform thy Word.* had reſolved that he would keep *Word of God*, and therefore he *prays* th *God* would help him to keep his *Word*

4. You have *David's* ſerious Reflec on upon his ways and upon his Wa in

ings, *Ver* 59. *I thought on my ways.* How few ſcarce do ſo much as ſeriouſly think on their ways, what they are a doing, and whither they are a going? You think of the world and you think of your Sins, ſo as to gratifie your Luſt; but when do you ſeriouſly think of your way, in order to your turning to *God*;

5. You have *David's* reſolution after he had thought upon his ways; *I will keep thy word*. I did wander, but I will not go on in my ſin any longer; *I thought on my ways and turned my feet unto thy teſtimony.*

6. You have *David's* putting in Practice what before he did reſolve; as in the Text, *I made haſte, and delayed not to keep thy Commandments.*

Some men do not ſo much as reſolve; ſome reſolve, but do not pray; ſome do pray, but they do not conſider, before and after prayer, whether they have walked in the ways of God or no; ſome do conſider, but they do not turn; ſome do purpoſe to turn, but they do delay: But, here is a Copy for you all to write after! *I delayed not to keep*, &c. And ſo we are come to the Text. The words are plain and eaſie. The Doctain that I would ſpeak unto from them is this;

That what the Bleſſed and Eternal God Commands us to do, is to be done with all poſſible Speed, with all haſt, without delay.

O that you could ſay as *David* did, *I have made haſt, and have not delayed to keep thy Commandments* ! Sirs, there is no room for delaying and trifling in the matters of your *God*, and in the concerns of you Souls. Sirs, if any thing in the World requires haſt, this does : I will give you four or five Inſtances, and wiſh that every one may take it as a Copy to write after.

The firſt is, the inſtance of *Abraham*, *Gen.* 18. from the ſecond verſe to the eighth. There came three men to *Abraham*, that is, three Angels in the Shape of men, one of which was an increated Angel, the Bleſſed Son of God. They came to *Abraham*,, and *Abraham* made haſt to give Entertainment unto them, *verſe* 2. *When he ſaw them he ran to meet them* verſe 6. *Abraham haſtened into the Tent of Sarah and ſaid, Make ready quickly.* Sirs, it is Jeſus Chriſt that is Preached unto you that is offered unto you in the Goſpel. Oh, where is the man that runs to meet with

ith the Bleſſed Chriſt! Oh, who is it at Speaks uuto him, and ſays, *Make eady, O my Soul, make ready quickly, and ve the beſt room in thy heart* for this is hriſt that now ſtands knocking at the oor of thy heart.

2. I would allude to the Practice of e *Iſraelites*, that night they went out of *Egypt*, Exod. 12. 11, 12. *Ye ſhall eat it haſt; it is the Lords Paſſover.* This a Figure of poor Sinners being delive-ed by Chriſt out of worſe than *Ægypti-n* Bondage. Haſt thou lived in thy Bon-age ſtate ſo long, and God Commands *ee to come out*, and wilt thou not make aſt? *Exod.* 12.33. The *Ægyptians* urged e People to ſend them out of the Land haſt, for ſay they *We be all dead men*; o ſay I, Sirs, make haſt and get out of our Bondage ſtate, or elſe you will be o many *dead men*: Mark my words you will be ſo many *damned ſouls*, Lu. 2. from he 8. to the 17. *verſe*. There when they eard of Chriſt, that a Saviour was orn, that a *Redeemer* was come into the world, ſay they, where is he? and when they were told, they made haſt, and came and found our Saviour and *Mary* his Mother in a Manger, *Verſe* 16.

3. The 3d. is that of *Zacheus*, w
when our Saviour was passing by
up and climed upon the Tree to
him, our Saviour looked up to him a
said, *Zacheus* make haſt and come do
for this day I muſt abide at thy hou
and what did *Zacheus* do; Did he ling
and ſay, hereafter it will be ti
enough? No; he made haſt and ca
down, and received him joyfully

4. A 4*th* Inſtance is *Mary*, who, wh
ſhe heard that Jeſus was nigh, *John*
28, 29. as ſoon as ſhe heard that Chri
was come, and that he called for her,
roſe quickly aud came to him; But al
the poor Miniſters of Chriſt, they com
one day after *another* to you ſaying, Si
the Maſter is come, the Saviour of ſou
is come, he alone that can Redeem yo
from Hell is come, and he calls for you
but one delays, and another *loyters*:
third, a twentieth, a hundredth, the
make nothing of all this but delay.

Upon this Subject ſhall be ſhewn ſom
Reaſons; then the Application; but th
whole ſhall be to urge you to mak
ſpeed and haſte, to come to Chriſt
Here I ſhall give you five or ſix Reaſon
why you ſhould make all poſſible ſpee

1. Th

1. The things that *God* does command ou to do, and ſet about, require all oſſible ſpeed, that they ſhould be ſet up- n in haſte without delay. Beloved earers, do you think the great eternal od, ſpeaks to you about *toys* and *trifles*? urely you think that they are no better, hen you linger and loyter, one *Sabbath* fter another, one *Month* after another, rom *Year to Year*; you put off the work hat *God* commands you to do, when here is nothing in this World that does o much concern you to do quickly, nd with haſte, and with ſpeed. Let ne entreat you, and beſeech you, for Gods ſake, ſeriouſly to weigh what are the Commands of the glorious God up- on you; then tell me if they do not re- quire all poſſible ſpeed: Here are ſix things under this Head.

1. The dreadful *God* commands thee, Sinner, to repent of thy Sin, and tells thee *Thou art damned if thou doſt not*. And wilt thou ſtill delay and loyter, and lin- ger, and not make haſte? Beloved Hear- ers, you will find it true, That, *except ye Repent*, and that ſoon too, your Souls will be Damned. Now conſider, Sinner muſt thy Soul be for ever Damned and

be Tormented in *the Lake of burning* B
ſtone, and that for ever, except thou
pent; and wilt thou yet delay!
thou not make haſte to Repent, and
to day! Ah Sirs, is here room for d
ing, to put off this work of Repenta
commanded you by God? to put i
the other year ſtill, and the other *M*
ſtill, when the Bleſſed God aſſures t
that if thou dieſt without Repenta
thou art loſt for ever. Shall not the
of Heaven be ſhut againſt thy Soul w
thou dieſt, except thou repent whi
thou liveſt; yet wilt thou linger? T
and ſee what Chriſt ſays, *Luke* 13. 3. *E*
cept ye repent, ye ſhall all likewiſe per
Do not think that Chriſt ſpeaks una
viſedly; for he ſays again, *verſ.* 5. *E*
cept ye repent, ye ſhall ſurely periſh.

2. Thou art Commanded by God
make thy peace with him. This wo
lies upon thy *hand*, and is yet undone b
many of you, and will you ſtill delay
will you not make haſte, when it is
make your Peace with God? Oh do
quickly with all poſſible Speed: For
thou doſt not make thy Peace with Go
quickly, God and thy Soul will be En
mies for ever. Thou waſt born an *Enem*

God, and if thou doſt not make haſt
make thy Peace with God, thou wilt
an enemy to God. O methinks, if
did believe theſe words, as you will
rtly find them true, you would *delay*
longer; but would now make haſt
make your Peace with *God*; *Poor* Sin-
! how canſt thou ſleep, and eat, and
nk in Peace, whilſt thy Peace is not
made with thy God! What doſt *thou*
nk, thou poor delaying triffler? Canſt
u make thy *Party good* with *God*? canſt
u reſiſt Almighty Power? Was there
r a man ſince the Creation that did
den his Heart againſt God and proſper?
nd doſt thou think that thou canſt do
e, than all the men ſince the World
s Created could ever do? Come, I will
ve thee a *Character*. If thou canſt ſtand
rth, and buckle on thy *Armour*; *Rouſe*
thy ſelf, and play the Man: If God Af-
ict thee, do not flinch, do not crouch
to him, and take thy Bed. If God Af-
ct thee with the Gout, Stone, or Col-
k, or if thou be ſick at the Heart, do
t cry out. What, a ſtout-hearted ſin-
r cry out, when God does but lay his
ger upon thee! When God ſhall Com-
iſſion thee to the Grave, ſay Lord, I

will not die! And make thy words g
if thou canſt. When God ſhall Sent
thee to Hell, ſay, Lord, I will no
Damned; and make thy words goo
thou canſt: When God gives Dev
Commiſſion to drag the to Hell, ſa
God, and Devils, that thou wilt not
Ah, poor Sinner! wilt thou thus ſtan
out againſt this God, that can turn t
into *Hell*, and into *torments*; and will
yet delay, and not make haſt to m
your peace with God! Rather take
vice of Chriſt, *Luke* 14.31.32. *What K
goeth to make War againſt another King,
ſitteth not down firſt and conſulteth, whe
with ten thouſand, he is able to meet
that cometh againſt him with twenty th
ſand?* Ah, ſo do you, Sirs! Conſid
whether you are able to ſtand with
mighty ſtrength! And if you are n
ſend up your Prayers to Heaven, a
deſire that *God would be at peace with yo*

3. This work lies upon thy hand,
*get the pardon of thy Sins: To get off
Guilt that lies upon thy Soul.* And this
quires haſte; quickly, Sirs, or not at
Art thou not a Sinner? Haſt not t
multitude of ſins? And are not thy
hainous? Art thou not guilty of many

Omiſſion? Haſt thou been always wont *pray*? Would to *God* thou *hadſt*. Have ou always been *wont to walk Cloſe with od*? *I wiſh you had.* Oh what have ou *omitted* to do that *God has commanded u*? Are not you guilty of many ſins of *ommiſſion*, that *God* did *charge* thee upon ain of death not to do? Say *yea*, or *nay*; thou ſayſt *no*, thy very *Tongue* will rove the a *lyer*. O then make haſte to *hriſt*! beſides, art not thou guilty of reat and hainous ſins? Haſt not thou nned againſt Knowledge and Conſci-nce? Againſt Law and Goſpel? Haſt not hou ſinned againſt the Mercy and Pati-nce of *God*? How many *Oaths* haſt thou worn? How many times haſt thou been *runk*? How many *Sabbaths* miſpent? How many *Sermons* ſlighted? Sinner, ell me, canſt thou bear the puniſh-ment, that *God* will inflict upon thee for theſe ſins, except thou wilt ſpeedily eturn to *God*? O Sirs, I wonder at my *eart*! I wonder how you can *ſleep all night* and not *dream of Hell*! How *ſleep* ſo ſe-curely, and not *dream* of being *Damned*, when you lye down with the *guilt* of ſo many ſins upon your Souls, and not one Pardon'd, not one forgiven! I wonder

how

how thou canſt *Drink* and *Sport*, an
at ſo many merry Bouts, when thy
are not yet forgiven thee!

4. The Eternal God Commands t
upon pain of Damnation, to haſten
to *Chriſt*, to come away unto *Chriſt*,
receive him upon the Goſpel Ter
And doth not this require haſt? Is
room, Sirs, for delaying! For G
ſake, Sirs, conſider, you are damne
you do not believe on *Chriſt*; Yet
you delay and ſtand trifling with
Eternal God, whither you ſhall beli
or not! 1 *John* 3. 23. *And this is his Co*
mandment, that we ſhall Believe on the Na
of the Son of God. O, why do you n
haſt, and not delay to do this Co
mand of *God*! See how ſtrictly *God* Cha
es this upon your Souls, that if you
lieve not, you muſt be damned; *M*
16. 16. Is here any room for trifli
Is here any time to delay, whilſt th
art in danger of Damnation, as long
thou doſt not believe! The Wrath
God abideth on thee, whilſt thou d
not believe in Jeſus Chriſt, *John* 3.
But he that believeth not, the Wrath
God abideth on him. And is t
a caſe to be delaying in! Sinn
wh

hat tho thou haſt Riches, if thou haſt
ot Chriſt? What tho thou haſt made
ſt to get an Eſtate? What is this
ithout Chriſt? What is this without
nctifying Grace? What if thou haſt
l the Pleaſures that the World can af-
rd? If thou haſt all that heart can *wiſh*,
thou haſt not Chriſt, thou art miſe-
ble. Sinner, remember, it is not *riches*,
t *Chriſt* that muſt ſave and keep thee
t of *Hell*! Without Chriſt no Peace!
ithout Chriſt no Pardon! Without
hriſt no Eſcaping the *Damnation* of
ell! Without Chriſt no entring into
eaven! And wilt thou yet delay!

5. Thou haſt Death and Judgment to
repare for; and does not this require
aſt? Wilt thou yet dally, and delay,
nd not with all poſſible *ſpeed endeavour*
o be found in careful preparation for
eath and Judgment! Tell me, Sirs, are
ou prepared to Die, if Death ſhould
eize you this enſuing Night? Are you
repared to Die? How many of you if
ou were now upon ſick beds, Conſci-
nce would tell you, As yet you are not
repared to Die! No; What, and yet
t ſtill! O what ails thee, *Sinner*! what
oſt thou not ſee that thou art ſo near to

an-

another world! Art thou prepared t
leave this world, yet didſt never Rep
of thy ſins? Art thou prepared to l
and go down to thy Grave, yet ne
didſt heartily beg for Chriſt and gra
Art thou prepared to die whileſt t
art *in the Gall of Bitterneſs, and Bo*
Iniquity? Whileſt a ſtranger to God
Chriſt, and Grace, thou art not fit to
What and wilt thou yet ſit ſtill,
paſt all danger? Or elſe canſt thou
away the ſtroke of death by force
that ybu would ſee what reaſon the
to make haſte, and not to delay, 2
3. 12. *Looking for and haſtening to the*
ing of the day of the Lord. Mark,
ſhould be *haſtening* for the coming
the Day of the Lord. Do you *haſten*
the coming of this day? Will you
ſtill and not make your peace
God? The day of Reckoning is com
and all things will be ſet ſtraight
twixt God and your Souls; and
you delay, and not make haſte?

6. And *laſtly*, Thou art yet uncer
whether thou ſhalt be *damned* or *ſa*
And does not this require all po
ſpeed? Does not this call for all the
that thou canſt make to get an aſſu

the Love of God, and of Salvation af- death? How ſoon you may be upon eath bed, you cannot tell. Now, ſup- oſe thou waſt a dying, think, *O, I muſt farewel to all my Friends! I muſt take leave of my Husband, and Wife, of Chil- n, Friends, and Neighbours: I muſt die! whether I go next, I cannot tell! There but two Places to receive Souls after ath, Heaven and Hell; but which of theſe Soul muſt be in, I do not know.* No! not ow, ſinner! and ſit ſtill and yet delay, en the bleſſed God has Commanded ee to *all diligence to make thy Calling and lection ſure*? Is this thy diligence, not ſo uch as to go about it one year after nother? Is this thy diligence that thou elt? Put this Queſtion to thy Soul. *hat will become of it when thou leaveſt this orld*? For God's ſake ariſe make haſte, inner, make haſte, leaſt thou be ſhut ut of this Kingdon, which thou takeſt o care to make ſure of.

That is the firſt Reaſon or General eard, why the Command of *God* ſhould e ſet about with all ſpeed *without* delay

II. Make haſte Sirs, make haſte, delay o longer; for all the *time* that is before you is little *enough* for you to do what

God

God Commands you. He that begins obedience to God's Commands soon or at leaſt in his youth, will have t little enough to do what *God Comman* You that are in years, if you had be this work as ſoon as you began to *un ſtand* things, you would have fo work enough to have done, if ſo be had a thouſand years to live in t world; but being you have but a li time to live, muſt not this little time little enough for you to do the wo that God ſet you in the world to d Have you one Day to ſpare, or one *H* to ſpare? O how many of this world ſpend their time ſo as if they had ti too much and work too little! Whe God knows, your time is of the leaſt.

There are theſe Five things more u der this ſecond Head, which will inc you to make haſt: To delay not o hour longer. O could I but prevail, b with one ſinner reſolvedly to go hom and to ſay, *I will delay no longer: I w make haſt to keep the Commandments of m God*! Conſider therefore,

1. Thou haſt a great Work to do, a therefore ſhouldſt not loſe one *Minute time* for the doing of it. Thou haſt many

ſtro

ng Luſt to overcome: Many a *Temp-on* to reſiſt, Many Duties to perform: ou haſt the knowledge of God and riſt to get, and of thy own heart, the wledge of thy State now, and of thy e hereafter: Many a Prayer to make, ny an hour to be ſpent in ſearching hy Heart, and trying of thy State. d is not all the time that thou haſt re thee, if thou begin to day little gh to do this great Work, that d lays upon thee to do?

. The Work enjoyned by God it is cult Work, and hard Work too. more difficult your Work is, if you viſe, the more time you will take for doing of it. Is not to ſet thy heart thy love upon God, to love him ve all, and to pleaſe him before all? ot think you this hard and difficult rk, when the heart of a ſinner natu- loves any thing better than God? have thy Will to bow to Chriſt, and it to Chriſt, and accept of Chriſt, it is rebellious and ſtubborn? Is not hard Work? to change thy heart reak thy hard and ſtony heart, to rm thy Life, is not this hard and cult Work? And all commanded by God.

God. If this Work be not hard, w
it not done? If it be hard why do
not go about it? Conſider then tha
difficult work that you have to do.

3. The work that you have to d
order to another World, it is nece
work: It is work that muſt be don
thy *Soul* will be *undone* and that for
And wilt thou yet delay, and wilt
yet ſtand dallying, and putting it
whether thou hadſt beſt do it or no
the work were indifferent, whethe
be done, or left undone, I could
blame you for making no more ha
but this is not the Caſe; this is more
ceſſary than *Food*, when thou art an
gry; more neceſſary than Phiſick, w
thou art ſick. Beloved People, you m
be holy, or you muſt never ſee God,
to your Eternal Terrour; you muſt t
from ſin, or burn in Hell! you muſt
pent, or you cannot be ſaved, ſo gre
Neceſſity there is for the doing of
work that God Commands you to d
Is it an indifferent thing, whether t
eſcape the Damnation of Hell, or no
not, behold *holineſs* is the way to *Hea*
Faith in *Chriſt* is the way to *Heaven*!
muſt be done, or thy Soul muſt

ſaved. Sirs, if there be any buſineſs
his World that lies upon our hands
is neceſſary to be done, this is it.
This Work that God Commands
to do, it is a Soul work: And I am
that *ſoul work* ſhould not be delayed:
work ſhould be done with all poſſi-
ſpeed. O that you would reſolve and
It is my Soul that muſt be Damned or
ed; therefore I will make haſte! It is my
that muſt go to Heaven or Hell therefore
ll make haſte to look after the Salvation of
Soul. Thou haſt but one Soul, one
y ſoul, Wilt thou make haſte to feed
Body, wheu hungy? Wilt thou
ke haſte to quench thy Thirſt, when
? And ſend for a Phyſician, when
danger of Death, and to cry out to
ſe about thee, *O Stay not, make haſte,*
g him away quickly, and yet in the *mean*
ile never think of thy ſoul? Is thy
dy better then thy ſoul? Is not thy
l far the Better? Wilt thou take care
feed and cloath thy Body and delay
getting an Intereſt in Chriſt to ſave
Soul? Why ſo careful for a dying
dy, that within a little while ſhall be
hing but a lump of lifeleſs duſt? Do
you know that e're long men ſhall

carry

carry your bodies on their should
the grave, and lay them in the d
have them rotten? What! will yo
such care to make provision for
ruptible Body, and yet neglect
Souls! What mean you, Sirs!
mean you! What ails men, that
dally thus with themselves? Are
besides their Wits!

5. And lastly, if you think nothin
has been said is worth regarding,
pray consider the work that God
mands you to mind in this World,
Work for Eternity! And wilt thou
off for another year, Month, or W
Do you think, Sirs, that a short *Life*
Earth is not time little *enough* to pre
for an eternal life, for *an endless* etern
is a few years too much to be spent
all diligence, that thou mayst be re
for an everlasting State, to which t
art a hasting. Beloved Hearers, you
I are all before God this day, but
soon we may be in an *unalterable* es
is unknown to us; you are now
Time, to morrow you may be in *Et*
ty, you may be in an everlasting st
What, and yet make no more h
Death is at your backs, Heaven and

be

re you, what! and yet delay! What! he brink of *an Everlaſting State*, and e no more *haſt* to do what *God* has *manded* thee! Remember man, re- ber, it is *Heaven* that muſt be *loſt on* for ever! It is Eternal Joy, that muſt have, or go without, when- you ſhall leave this World! It is rlaſting Torments or Everlaſting ſedneſs that you muſt enter into, n you leave this World: Yet will not make haſt to do that Work, God Commands you to do! Ariſe er in the Name of God, awake, be and doing, as thou loveſt thy Soul: e haſt, Sinner, make haſt, begin ay, before to morrow: Begin this r, before the next, to do the Work God Commands thee; for all the e that is before thee, is little enough o it in.

This Work, Sirs, that God Com- nds you to do, muſt be now done, or er. What, and yet ſit ſtill, and yet y! It muſt be now, or never. Sirs, ou will Repent, you muſt now Re- t, or never to any purpoſe; if you make your Peace with God, in muſt done now, or never! God has ſet us

in

in this World to make preparat
another ; God has ſet us in thisL
we may make ready for anoth
are in this world upon tryal,
cording as we behave our ſelv
mind out work, or let it alone, ſo
be with us for ever. This World
place, this Liſe the time, when wo
Heaven muſt be done or never b
Whatſoever thy hand findeth to do, do
thy might ; for there is no work, nor
nor knowledge, nor wiſdom in the grave
ther thou goeſt, Eccleſ. 9, 10, O tha
ry Trifler in the matters of his
and of his Soul, would write that
upon his Chamber Door ; in
you may mind theſe three things
Firſt it is plainly ſaid, that tho
going to thy Grave : Thou art upo
Journey to thy Grave : Thou art
thy way to the duſt : Whether tho
ſleeping or waking, thou art goin
thy Grove : Whether working or
ing thou art going to thy Grave; W
ther drinking or ſporting, thou art
ing to thy Grave : In this Journey
neverſtandeſt ſtill ; The Child is
to its Grave as ſoon as it is born.

In the Grave there is no work to one; no Preaching there, nor no ns nor helps there. Of which more after.

Therefore it follows, that what thou haſt to do, it ſhould be done all thy might, and with all haſte poſſible ſpeed. What thou haſt in *and to do, do it with all thy might; for is no work to do in the Grave to which art a going.* Jeſus Chriſt did work more becauſe his Time was but , *I muſt work the work of him that me, whileſt it is day; for the night com- wherein no man can work.* Behold day is paſſing away! The Night ming on! O do your work whilſt lay laſts, for when the night com- no man can work. You muſt Re- ſavingly now, or never! You Believe on Chriſt now, or never! muſt be made holy and become Children of *God* now, or never! nethinks, theſe words, *Now, or Ne-* ſhould Alarum the moſt drouſie er! But to ſet home this, *that what commands muſt be done Now or Never,* all lay before you theſe Seven gs.

1. After

1. After Death there ſhall be no of Mercy, nor tenders of Pardon Eternity, therefore now, or never muſt *now* do what God Comman not at all. Now God he calls and he calls, and the Spirit he calls, an niſters they call, *That thou wouldeſt thy Sin*: But if thou ſtop thine ear harden thy heart till death, after none of theſe ſhall call to thee for more! God did never ſend to Da Souls; What ſay you now, will y cept of Mercy now, will you have viour now, and hearken to God n No, God never took this courſe as and God will never do it.

2. After Death there is no Repen nor Believing; therefore this nu done now or never. When Death ſhut thine Eyes, and ſeparated thy from thy Body, if thou dieſt an U liever, thou never afterwards ſhalt Faith. If thou dieſt Impenitent, never afterwards ſhalt Repent. bly Damned Souls may Repent in that they did not Repent upon E but Repentance in Hell, is but th *gravation* of their Miſery, it being leſs Repentance. What think you

y that would never be good whilſt
y lived, be good in Hell! It is true,
re are many ſins that men commit
Earth, that they ſhall not commit
Hell: The Drunkard there ſhall be
more drunk: The Gameſter there
l have no more jolly bouts; there-
e Now, or Never.

. The Soul after Death enters into
everlaſting State, where there ſhall
no alteration for ever; therefore
t you do for your Souls, muſt be
e Now, or Never. The Soul, when
e into another World, where it
takes its Lodgings, it will be for
r. There once damn'd, and for ever
ned! Once in Hell, and for ever
e; *therefore* it muſt be Now, or Ne-
If a man, in an *Unconverted* ſtate,
ld dye to day, and *tidings* be *brought*
you to *morrow*, What is become of
Soul? The *tidings* would be, ſuch a
is *Dead*, and *Damned* too. You ſee
Soul enters into an Everlaſting ſtate.
e 16. 22, 23. There *Lazarus* he died,
his *Soul* went unto unalterable *Joys*:
e rich *Man* he died, and his *Soul* went
o unchangeable *Torments*. When a
dies, he goes to his place: Every

Soul has a place he must go to wh
leaves the Body, *Acts* 1.25. *Judas*
ed and went to his own place. Hell
Unbelievers own place.

4. When a Man dies, *Wrath* an
stice take their turns; and whilst a
lives, *Mercy* and *Patience* do take
turns; Beloved Hearers, the Attri
of God, as I may so speak, take
turns, now *Mercy* and *Patience* take
turns. *Mercy* takes its turn, and
Sinner, thou art undone: Here is a
for thee. Thou art miserable, come t
and I will help thee. This is *Mercy*'s
but the Soul does not yet regard, t
fore *Patience* takes its turn, and stay
the next Lord's Day; it may be, the
ner will be wiser then; if not, *Pa*
stays another, it may be the *sinner*
bethink himself then; and it may
Patience waits from one Year to
ther; from one ten *years*, to anothe
years; Yet the *sinner* does not hea
nor regard. Then, when the Soul i
parated from its *Body*, *Wrath* and *J*
take their turns. Says *Mercy. Lord, I*
ed this man a Christ even as long as he
yet I was refused. And says *Pati*
Lord, while the Sinner kept his eyes o
w

ted upon him, even now to his laſt gaſp;
efore now, we Mercy *and* Patience *deli-*
him up to the hands of Wrath *and* Ju-
e; *take him. We* Mercy *and* Patience
e done with this Man's Soul for ever.
. Stay a little longer in thy ſins, till
th hath cloſed thy Eyes; then thy
s and Calls, and Importunities for
cy, ſhall never be heard; *God* will
become a *God* not to be intreated.
w, if you beg for Mercy, you may
e it, If you beg and cry, and call for
don to *God*, upon the conditions of
Goſpel, you may have it; but refuſe
tle longer, then if thou cry'ſt to all
rnity, thy Crys ſhall never be heard,
regarded: See this, *Matth.* 25. 1, 2,
c. *Lord, Lord, open to us.* No, ſays
iſt, not I. *Luk.* 13. 25, 26. See there
ſtrong Crys that *Men* ſhall make, and
n vain. *Luk.* 16. 26. What ſtrong
eſts did the *Rich Man* put up in *Hell*,
all ſtill deny'd. Should'ſt thou beg
for the leaſt *Mercy*, as much as one
o of Water, it could not be had.
What *God* Commands, it muſt be
e now, or never, becauſe when once
e is paſt and gone, it can never be
ll'd. Sirs, The laſt Lord's Day will

never come again, *Sinner*, the time t
thou ſhouldſt have *Prayed*, but didſt n
will never come again. All that th
canſt give, will not buy back one h
again. And when thou art Dead a
gone out of this *World*, God will ne
truſt thee with one day more, for to
that which thou didſt not do while
this *World*. God will not ſay to a Dam
Soul in *Hell*, here was a fooling, an
delaying Sinner, that did delay to co
to *God*, while upon Earth, that m
no haſt to come to *Chriſt*, whilſt Ch
might have been had. *God* will not
Come, go thy way again: I will rele
thee for a while: go and ſit under
ſame Miniſter again, I will try thee
other Life. O Sirs! this will never
therefore, Now, or Never, Job 7. 6.
days are ſwifter than a Weavers Shut
and are ſpent without hope. The eye of
that ſeeth me, ſhall ſee me ne more, &
Sirs, it is not *long* that you ſhall *dwell*
your *Houſes*, and *lodg* in your *Be*
Death will quickly come and hale
out, and take you out of this *World*,
you muſt never *come again*, Job 14. 7.
There is hope of a Tree, if it be cut down
it will ſprout again, but man dieth and wa
a

way, yea, man giveth up the Ghoſt, and where he! verſe 12. *So man lyeth down, and riſes not again, till the world vaniſh away. If a man dye ſhall he live again? i. e.* ſhall *he* live upon Earth again? Shall *he* come and ſit under the means of *Grace* again? No: *Heb.*9.27. *It is appointed for all men once to dye.* Mark, a man ſhall dye but *once* a natural *death*: the *Soul* is but *once* to be *ſeparated* from the *Body*, *It is appointed for all men once to dye.* O *Lord*, how well ſhould that *work* be *done* that *muſt be done* but *once*! Muſt you die but *once*? O then how *carefully* ſhould that work be *done?*

7. After *death* is the time of *receiving* your wages of Reward; therefore your *work* muſt be now *done* or never. If thy *work* be *done*, thou goeſt away to *Heaven*, if not *done*, thou goeſt away down to *Hell.* Immediately after *Death*, the *Reward* is given, or the *Puniſhment* is *inflicted.* When the Servant of the *labouring* Man is to be reckoned with at night, if his work is not *done*, can he *expect* a *Reward?* Canſt thou look for *Heaven* when thou haſt not *believed* nor *repented*, nor cloſed with *Jeſus Chriſt* upon Goſpel terms? So when the day of *Judgment* comes *preſently* after *death*, thou haſt not

ſowed, and canſt thou expect to re
ternal Life? Or ſhall that be thy So
time, that ſhould have been thy *R*
time? *Sirs*, this is now your *Sowing*
your *Praying* time, and your *Rep*
time; therefore, do it *now* without
for this muſt be done *now* or *never*.
ſider, *Sirs*, you muſt *make* haſt, *there*
room for delay, for what *God Comm*
you to do, it muſt be done *now*, or

IV. Therefore, *God* doth Com
you without delay, to yield Obed
to his Commands. The *time* is ſet
Commanded by *God*, as well as the
and duty it ſelf. *God* does not onl
you what to do, but he tells you
you are to do it. The ſame God, *S*
that commands thee to *Repent*, comm
thee to *Repent* to day. The ſame *God*
commahds thee to *Believe* and acce
his Son, commands thee to do it no
this very inſtant. The ſame *God*
commands thee to *leave* thy *ſin*, and
to him, commands thee to do it
without delay. Where does God
liberty to any Man, to put off his
pentance till to morrow? Shew m
place if thou canſt; Much leſs till
art a Man; Much leſs till thou art

t this is in the *thoughts* and *hearts* too
too many. Do not *Repent* as yet, this
the Voice of the *Devil*, and not of
d. Let Holineſs alone for the pre-
nt, this is the Language of thine Ene-
y, and of thy curſed corrupted Heart;
is not the Voice of *God.* Where does
d allow to ſpend this day in a natural
ate? In what Chapter, or what Verſe
it, that God gives thee ſpace to ſlight
hriſt for one hour, and to neglect *God*
d thy *Soul* for one hour? Shew me the
ace if thou canſt; then let God alone,
d Chriſt alone, ſo long as thou haſt
ve from God ſo to do; no, but this
ou canſt not: Will the Bleſſed and
oly God give you time to rebel *againſt*
m? For one day will he give you *leave*
to do? No, but I can ſhew thee, Sin-
er, one place efter another, where God
ommands thy ſpeedy *Return*, *Ec.* 12. 1.
Remember thy Creator in the days of thy
outh. Remember him, what to do? to
bey his Commandments, to Fear him;
emember him, to love him; Remem-
er him, to make a *ſpeedy* and *voluntary*
eſignation of your Souls unto him.
bſerve in that Verſe, it is not only
id, *Remember thy Creator in the days of*

thy youth. So you young Ones pe
may ſay, you do; and yet ſtay *longe*
a year or two; but mark, there
word more, *Remember* Now *thy Crea*
the days of thy Youth, 2 Cor. 6. 2. *N*
the appointed time: Now is the day o
vation. Sirs, their is not one of yo
can ſay to morrow is the day of *Sa*
tion, or the next week, or the
Year ſhall be the day of Salvation,
6. 33. *Seek ye firſt the Kingdom of Go*
the Righteouſneſs thereof. How cont
is the Commandment of God to
Practice of men? Firſt for an *Eſtate*,
for Holineſs, as I was told, was a ſa
of one that I was lately with, that
under horrible Diſtreſs of *Soul*, that
eagerly bent to get an Eſtate, quic
and after he had done, he cryed, *God*
give me, *Heb.* 3. 7, 8. Wherefore as
Holy Ghoſt ſaith, *To day if ye will*
his Voice, harden not your hearts, as in
Provocation, in the day of Temptation i
Wilderneſs, Heb. 4. 7. Again, he limi
a certain day, ſaying *to day, if ye will*
his Voice, harden not your hearts.
ſeriouſly ponder this, then tell m
there be any room for your delays.

5. The laſt reaſon is this, There
room for your *Deliberation* in this

ther you will obey the *Commands* of *d* or no, and *conſequently* there cen be room for delay; there is no time to ſpent, whether you ſhould keep *God's mmand* or no. 'There are ſome things t do not come under Mens delibe-ion, to ſpend any time to *deliberate* ether we are to do them or no. As for *inſtance*, which of you do deli-rate *whether* you ſhall *Eat* or *Drink* or : No Man *would*, but for quantity or *lity*, you may *deliberate*, but whether t or *Drink* at all, you muſt not deli-e. So the *Ultimate* End of Man comes t under Man's *deliberation*. No Man liberates *whether* he ſhall be happy or Now ſuch is your *obedience* to the mmandments of God, Doing that ich he *Commands you* to do; will you nd time to deliberate whether the ſſed God ſhould be Beloved or no? ill you ſpend time to *deliberate* whe-r the bleſſed *Saviour* ſhall be believed or no? No, there is no *room* for deli-ration in this *Caſe*: No Man will have face to dare to call theſe things in *ſtion*. Now is there no room for de-eration; yet is there room for your lay; So much for the *Reaſons*; now

for the Application of this Doctrin
it is but one main *Uſe* that I intend
this Subject, that is a *Uſe* of *Exhort*

Muſt the Commandments of G
kept without delay? With all ea
haſt and poſſible *Speed*, Oh then Be
Hearers! Be exhorted in the fe
God, without delay, to ſet about
Work that *God* commands you t
Come, *Sirs*, begin this day, before to
row. O come for *God*'s ſake, be per
ded to begin this *Work*, this very
before the next. Sinner, leave thy
juſt now, for the Eternal *God* comm
thee ſo to do; forſake thy *Wicke*
juſt now, for the Bleſſed and Glo
God does give it thee in charge ſo to
Turn to *God*, Believe in *Chriſt*, juſt
without delay. Oh that I could but
ſwade thee, to look about thee, to b
and doing. If any thing in this *W*
require haſt, this does. For your S
ſake ariſe, and be up and doing. If
Devil tempt thee to delay, do not h
ken unto him; but ſay, The Ete
God Commands me now to Repent
turn to Chriſt, and the ſafety of
Soul-work requires that I ſhould d
with all poſſible ſpeed. If thy

mpanions ſuggeſt unto thee, it is
ne enough yet; reply and ſay, O it is
t ſo, the *Eternal* God *requires* me pre-
ntly to leave my Sins. If thy own cor-
pt and ſlothful heart ſhould ſay the
me, O it is not ſo, the *Eternal God* re-
ires me to make haſt, and the ſafety
my Soul requires me ſo too. O you
ung Men, come away, you may not
e till you are old: You Young Chil-
en, that underſtand what I ſay, make
ſte, for you may die while you are
ung. You Old Gray-headed Sinner,
ake haſt and do not delay, for your
me is almoſt ſpent already.

To force this Exhortation, I ſhall
ge it with Ten ſeveral Arguments.

I. The Danger and the Miſerable
tate that thy Soul is in, whilſt thou art
converted, requires thee to make
ſt: Thy *Eſtate* is *wretched*, thy Con-
tion deplorable. O why doſt thou
ake no more haſt to get out of this
ondition? *Dangers* ſeen and *apprehen-
ed*, do uſually ſtir up to haſten: Tell
e, *Sinner*, if a *Bear* were at thy heels,
a *Lion* at thy back, what haſt
ouldſt thou make to get away from
em, that thou mayſt not be torn

in

in pieces? If thou waſt in a *wild* and ſolate *Wilderneſs*, that is full of Pits Serpents, and wild Beaſts, and were *coming* on thee, what haſte would thou make to get out? If thou were thy *Bed*, and at *midnight* a voice ſhould be heard *Ariſe, awake* your houſe is *flame*; *wouldſt* not thou make haſt, not ſay, There is no need of haſt, turn and *ſleep*, and take the *other* nap thy *bed*; Behold, thy *danger* is a thousand times more, whilſt in thy ſin; tell me not thy *Soul* better than thy body, not thy ſoul better than thy *goods*? wouldſt thou riſe in haſt to ſave thy body and thy *goods*, and wilt not thou make *haſt* to ſave thy *ſoul*, and that from *Hell-flames* too! Or wilt thou turn thy ſelf like a *ſluggard* upon the Bed of carnal Security, and ſay, Let me *alone*, diſturbe me not, there is no ſuch haſte *Gen.* 19.15, 16, 17, and 22. verſes. The caſe was, that *Sodom* was to be burned with Fire, and the People that were in it; only God would have mercy upon *Lot*, and ſome with him; therefore the Angel came to haſten him to get away becauſe of his danger. This apply, Sinner, thou art in a natural State, in

r of a worſe Fire than that of *Sodom*, d *God Commands* thee to make haſt ſt thou be *conſumed*. Still thou lingreſt d loytereſt. God ſends to us again, ying, Sinner, eſcape for thy Life, for y Soul, look not behind thee, after e *World*, and after thy *Sins* and *Luſts*. aſt it is for thy life, *David* when he as in danger of being *ſeized* upon by *aul*, made great haſt to get out of that anger. *Jonathan*, his Friend, had given im a ſign, by the *ſhooting* of an *Arrow*, nd words ſpoken to the *Lad* that *ſhould* etch the *Arrow*, that he ſhould know whether it was good or evil that was ppointed for *him*, 1 *Sam.* 20. 38. Ah! ſo ay I to thee, *Sinner*, make haſt, make ſpeed, and tarry not, thy caſe is dangerous. *Saul*, when he was in *danger*, the *Philiſtians* invaded the *Land*, he got *away* in haſt. When *David* was comming againſt *Nabal's* houſe, *Abigail* made haſt to pacify and turn away his anger. But alas, what was the danger of *Lot* unto thy danger! Or the danger of *David*, of *Saul*, or of *Nabal's* houſe, to the danger thou art in?

Firſt of all, whilſt thou delayeſt to keep the *Commandmints* of God, God himſelf

himſelf is thy Enemy. There is E
ty betwixt *God* and thy Soul. *Know*
whilſt thou art *trifling*, *God* is *angry*
thee. The Eternal *God* is provoke
thy Rebellion againſt his Law. A
this a State to be delayed in! If a G
Man was thy *Enemy*, what haſt *w*
thou make to be reconciled to him
a Man upon whom is thy depend
and livelihood, ſhould become thy e
my, O how wouldſt thou ſend to
his favour again! Would not the *thou*
of his diſpleaſure awaken thee out of
ſleep! *Pſal.* 7. 11. *God is angry with*
Wicked every day, Mark, God is d
Angry with thee, whilſt a *Wicked M*
Whilſt thou breakeſt *God's Comma*
ments. And is this a condition to
continu'd in, when God is daily ang
with thee? *God* is angry with the Wi
ed every day in the week, every day
the year. *Verſ.* 12. *If he turn not, he*
whet his ſword, he hath bent his bow, a
made it ready: He hath alſo prepared for h
the inſtruments of Death. Behold, the a
gry *God* hath taken his *Bow* in his han
yea, he hath ſtrung and bent his Bo
and he has taken his Arrow out of t
Quiver, and put it to the String, a
draw

awn to the top; and Sinner, if thou the Mark that God aims at, if thou t the Butt, he will ſhoot his *Arrow* in ry, that ſo it ſhall ſtrike to thy very *art*, and who ſhall heal that wound! ell me now, is this a State to be con-nu'd in? O it is, *becauſe* that thou doſt t know what God's *Anger* is! Couldſt ou ſpeak with *Devils*, if they would plain with thee, they *could* tell thee hat God's Anger is. If thou couldſt eak with Damned Souls, they could ll thee what God's *Anger* is. O did you now and conſider what *God's* anger is, ou would ſay, O this is not a State for e to abide in a day longer.

Take theſe Six Properties of this E-emy of thine.

Firſt of all, this *Angry God* is an Om-ipotent God; and canſt thou reſiſt Al-ighty Power? Behold, he makes the Mountains to *ſmoak*, and the *Earth*, and Devils to Tremble. This, Sinner, is he hat is Angry with thee every day.

Secondly, This God is Omniſcient, nd thou canſt not deceive him, as to make him Believe, thou art his *friend*, when indeed thou art not.

Thirdly, This God that is Angry with

with thee every day, is an *Omni*
God: And then in thy diſtreſs, *w*
canſt thou haſten from him? *Co*
Sirs, you that will not haſten to
whither can you haſten from him?
that will not haſten to him, to a
Submiſſion, and a voluntary reſign
of your ſelves to God, whither
thou haſten from him?

Fourthly, He is a *Righteous* God
is Angry with thee every day.
canſt not bribe him with thy G
Thy *Silver* and thy *Gold* he will abh

Fifthly, He is Eternal too, and
never die. *Behold* this God that is
gry every day with *thee*, ſhall *never*
If a Man were thy *Enemy*, thou m
die, or elſe he may die, ſo thou m
be deliver'd from his Anger. But th
not the caſe *between God* and thy S
God ever lives to take vengeance
thee: He lives to all *Eternity*, to pu
thee to all *Eternity*: To puniſh thee
thy *Rebellion* againſt him. And w
thou dieſt, this does not deliver
from this Angry God; no, but w
thou dieſt, then thou falleſt more e
cially into his hands.

Sixth

ixthly, and laſtly, This God that is *gry* with thee every day, whilſt thou ayeſt, is an *unchangeable* God. He never change to be a *Friend* to thee, ept thou doſt change, to become an dient Subject unto him, and yield dience to his Commands.

Whilſt thou doſt delay to keep the mmandments of God, thou art very r akin to the *Devil.* The *Devil* is thy *ther* all this *while*, and thou art his *ſer-t* and his *child*, And to you that ſay, defie the Devil and all his works, y do you yet *delay* to come off from ſervice and work? *What* think you, s, is this *Relation* to the Devil ſo ho-rable, and is his work ſo *delightful*, will his *wages* be ſo deſirable, that are ſo loth to *leave* him and turn to *d?* That this is true, that there is s *Relation* and nearneſs of *Kin* betwixt *Devil* and a *wicked man*, ſee *Acts* 13.10. s the *Apoſtle* there of a wicked man, *ou Enemy of all Righteouſneſs, thou child the Devil.* Ah, Sirs! may you that are Children of the Devil, be made the ildren of God and will ye not make ſt to have this done? What if God *uld* ſay to thee at laſt, Thou likeſt *thy*

Relation

Relation well, thou wouldſt hav
Devil for thy Father; now thou a
parted, get thee down to thy Fathe
Devil, thou ſhalt have a whole Ete
with him.

3. All the while thou doſt delay
art under all the Curſes of the Bo
God; all the Puniſhments and Th
nings in *Scripture* thou art liable to
God may without delay inflict the
upon thee, who doſt delay to com
him, *Gal.* 3. 10. *Curſed is he that con
eth not in all things that are written i
Book of the Law to do them.* Thou haſt
continued to do ſo much as one t
written in the Law. O then if God
Curſe thee, who ſhall bleſs thee? Sir
didſt thou never read this Book?
thou haſt perus'd this Book, haſt
thou beheld the Threatnings of Go
gainſt graceleſs *Men*, and ungodly
and *Delaying Sinners?* Or, doſt thou
ſpiſe thoſe ſayings, and not make
to get out of that condition in w
thou thou art expoſed to God's Wr

4. Whilſt thou delayeſt to kee
Commandments of *God*, thou art u
the Sentence of the Goſpel too. Ah
if the Goſpel condemns you, wh

you appeal! I do not ſay, that yet,
Sentence is a Final Sentence; no, till
Unbelief is final, this Sentence is not
l. Ah Sinner, come, *Believe* quickly,
elſe thy *Unbelief* will be a final *Unbe-*
; then this Sentence of the *Goſpel*
l be a final Sentence too. The *Goſpel*
its Threatnings as well as the *Law*,
nd more ſevere ones too. You that
ready to ſay, That we are too *ſharp*
our Preaching nothing but *Hell* and
mnation: Alas *Sirs*, I ſpeak no more
n I find in the *Goſpel* it ſelf; and that
iſt hath ſpoken himſelf. Do you think
, that we are too *ſharp*, and too tart
our *Sermons:* alas, you caſt the Re-
ach upon God, that tells us what we
you. We do no more but tell you
at this God ſays, and what you muſt
ect: and where you muſt *ſhortly* be,
ou do not make haſt and come away
Chriſt, *Mark* 16. 16. *He that Believ-*
not ſhall be condemned. This is *Chriſt*
nſelf that ſhall *Judge* you ſhortly, that
s you ſo, *Joh.* 3. 36. *He that Believeth not*
the Son of God, the wrath of God abideth
im, Heb. 2. 3. *How ſhall we eſcape, if we*
lect ſo great Salvation? Mat. 18. 3. *Verily,*
ily, I ſay unto you, except ye be converted,

ye

ye cannot enter into the Kingdom o
Luke 13. *Except ye Repent, ye ſhall a*
wiſe periſh, Heb. 24. *Without Holi*
man ſhall ſee the Lord. Now what ſa
Sirs, do we ſpeak more than *God* ſp
Or have we ſaid more than *God* h
hath ſaid? If thou canſt not bea
Doctrine, tell me; Why waſt not
one of *God's* Councellors, and why
not thou adviſe, and direct thy M
to make better Laws, and better
for *Sinners*, than in the *Goſpel* he
done? Should thy Maker ask thee
on what terms and Conditions
wouldſt be Saved? thou muſt tak
terms, or thou muſt not be Saved
John 3. 18. *He that believeth not,*
demned already. Mark that Sentenc
that does not believe. Ah poor Sinne
thou a Condemned Man, yet wil
thou make haſt, and wilt thou
ſtill? And wilt thou come and
that thou mayſt be Pardon'd?

5. All this while that thou doſt
all thy *ſins* ſtand *uncroſſed* in the *B*
God; and is this a ſafe condition
continued in? How many Oaths, S
haſt thou ſworn! How many Hol
baths haſt thou *Prophaned!* How

es haſt thou derided *Godlineſs*? How
ly *hundred* times haſt thou neglect-
Prayer? To Call upon God? And
v many Lies haſt thou told, and not
of them Forgiven? Poor delaying
ſter! Doſt not thou know, that thou
ſt be *Pardoned*, or *Condemned*? and *Par-*
ed thou canſt not be, while *unſanctifi-*
nd *unconverted*. O what wilt thou do
en thou *leaveſt* this *World*, and ſtan-
t in *Judgment*, and *God* ſhows thee the
ok of *Knowledg*, and thou find'ſt all
Sins ſtand uncroſs'd in this Book?

6. While thou doſt delay to keep the
mmandments of *God*, *thou* art in dai-
danger of *Damnation*. *Sirs*, are you not
ſonable Creatures! Do you ſit like
cks under the plain *Preaching* of the
rd? But if thoſe things are true, as
ou wilt ſhortly know and find them
be, Oh, why doſt thou delay ſtill,
d make no more haſt out of that
ndition in which thou art *expoſed* to
much trouble! O this word *Damna-*
n, what a ſound does it make in my
rs! If the Word be ſo dreadful, what
the Thing it ſelf! Yet this is thy dan-
r, while thou delayeſt to keep the
ommandments of thy *God*, What art
thou

thou in danger of? In danger of a
of utter Darkneſs: In danger of
tomleſs Pit: In danger of a pla
Torment: In danger of a burning
Furnace: In danger of a Place of
nual *Torment* with Fire, and with
ſtone. *Sinner*, when thou lieſt down
art in *danger* of *Hell*, and thou kn
not, whether thou ſhalt *awake*, b
thou art in *Hell*. *Sinner*, conſider
dangerous thou ſleepeſt when
goeſt to *Bed*; Who dare aſſure thee
thou ſhalt not be in *Hell* before the
riſes again? While thou doſt delay,
ſit down at thy Table, thou eateſt
drinkeſt in danger of *Damnation*? w
thou doſt *delay* and art *ſiting* in thy
thou ſitteſt there in danger of Dam
on. Methinks thou ſhouldſt have but
tle heart to ſtand *changing* of Mo
when thy *Soul* is in *danger* of *Damna*
When thou art at thy *ſports* and dr
ken *bouts*, thou art in *danger* of *Damn*
on. *O Lord*, what ails the hearts of
that can *ſport*, and *drink*, and *game*,
play in *danger* of *Damnation*! They k
not but that they may be in *Hell* be
another *hour*, and yet put it off! *Sin*
remember what I ſay, Thou never

hat *hour* yet in all thy *life*, in which
n *couldſt* ſay, now I am paſt danger
eing *damned*: *Now* I have a *Promiſe*
od, that my *Soul* ſhall not be caſt in-
ell: Sirs, what do you mean: Belov-
eople, What do you *think* on: How
you ſit here as not *concern'd*! How
you eat and drink, and ſleep, as if
were not in danger of *Hell*! Canſt
u bear the Wrath of God, the Tor-
ts of the *Damned*! *Canſt* thou endure
nner? If thou canſt then let *Chriſt* a-
ſtill! But alaſs, to feel the *Torments*
Hell will be another thing, than to
k of them. O *Sirs*, hearken to this
ſel. from one that earneſtly deſires
ſalvation of your Souls.

come now to the Second Particular.
. To urge you to make haſt, Con-
r, what haſt moſt do make in the
ld to Sin againſt God, to break the
nmandments of their God; ſo haſt
n done too, this has been thy pra-
e. O what haſt haſt thou made to
! How faſt do many men Swear!
w often are many men *Drunk*! How
haſt do many *make* to their *wicked*
npanions! *How* faſt does the *Whore-*
ger haſt to his *Harlot*! Shall others

make

make haſt to *Hell*, and wilt not
make haſt to *Heaven*! Shall others
ſuch haſt to provoke *God*, and wi
thou make haſt to *pleaſe* thy *God*!
we cannot make you to be ſlow:
we would fain have you to ſtop, to
but you will not do it: If we fetch
ments from *God*, from the Wrath o
from the Juſtice of *God*, to ſtop
courſe in Sin; yet you will go on.
fetch Arguments from the Promi
God, from the Threatnings of *God*,
true and *terrible*, yet for all this, the
ner will make haſt on in his *Sin*,
we tell you, that *Sin* is the way to
the undoing of your *Souls*; yet, fo
this, you will make haſt to *Hell*,
Sinner, art thou afraid that thou
not get to *Hell* ſoon enough, or
enough! Behold, you that make
to Sin, I Call and Cry this day,
ſuch haſt, Sinner; why poor Sin
why ſuch haſt? Why doſt thou
ſten ſo faſt to run on in that couſe
will certainly bring thee to that
of Torment? Stop thy courſe,
Sinner, turn back, the place that
art haſtning to, is not a pleaſant p
the Torments that thou art

g to, are inſufferable torments; turn
k again then to *God*, and inſtead of
king haſt to Sin, make haſt to God.
ieve me Sinner, believe me, if that
u comeſt to hell forty years hence
u wilt find that thou art there ſoon
ugh. Why then ſhouldſt thou make
haſt! O the blindneſs of Mens
rts, that make more haſt to Damn
ir Souls than to Save them; that
ke more haſt to hell, than to hea-
; that make more haſt to Devils,
to *God!* That Sinners make haſt
in, you have Proof enough in your
obſervation, beſides the Scripture,
v. 1. 16. *Their feet run to Evil, they*
e haſt to ſhed blood. Prov. 7. 23. *The ſin-*
maketh haſt, as a bird that fleeth from
ſnare. Mark. 6. 25. *Herodias Daughter*
de haſt to bring a Charger to have John
tiſts *head.*

II. To preſs you to make haſt,
ſider, what haſt moſt in the world
make to be Rich upon Earth; as if
ſent Men upon Earth to mind no-
g ſo much as the Riches of this
rld. Do you not ſee men make haſt
et the World, as if they could not
appy without it? As if they were

undone if they were not Rich! W
do theſe Men make haſt for Rich
and wilt not thou make haſt for Gr
Tell me, is not Grace better than
ches, and God, better than Gold?
are not the joys and happineſs of
unſeen World, a great deal better
the outward enjoyments of this pre
World. Take *Solomon*'s Counſel, *Pr*
3. 14, 15. *Wiſdom* (meaning Chriſt
*better than Rubies and all that the heart
wiſh or deſire, are not to be compar'd
him*, Phil. 3. 7, 8. There *Paul* co
ted *all things but droſs*, and no bet
than *dung*, *in compariſon of Jeſus Chr*
Ah Sinner, when Death ſhall co
and thou lye on a Bed of Sickneſs
thy Conſcience be then awakened,
not, then at the furtheſt, when t
ſhalt lye in Flames, thou ſhalt cry
of thy folly, and ſay, *O wretched Sin
that I was, that made ſuch haſt to get
World, but no more haſt to get the Fa
of my God, that made ſuch haſt to
Silver and Gold, but made no more ha
get the Favour of God, and an Interes
Chriſt.*

IV. Yet conſider, when Man was
len into miſery, and was a loſt Creat

e Blessed God made haſt to held him
t. When Man had Rebelled, Mercy
ade haſt to Pardon : When Man had
ſt his way to Heaven, the God of Hea-
n did make haſt, and come himſelf,
d Preach the way of Salvation unto
m. O wonderful! That God ſhould
ake haſt to Man. and Man will not
ake haſt to God! That God ſhould
ake haſt to come and help Man, and
t Man will not make haſt to accept of
is help! What would have become of
ankind, if God had delayed, if Mercy
d delayed! but Mercy was upon the
ng, Mercy fled away apace towards
len Man : The very ſame day that
an did ſin, God did make haſt, that
ry day, to come and Preach a Saviour
to him : Read *Gen.* 3. 7, 8, and 15.
rſes, There you read of *Adam*'s Sin,
w he had Sinned, and it is ſaid, *In*
cool of the day, God came making haſt,
ind out loſt Adam, *ſaying*, Adam, *where*
thou? The God of Heaven came to
k after the Sinner! As if he ſhould
, *Is this the man that I made in my own*
age, and is become liable to my Wrath,
eſt to my Curſe, and to the Torments of
ll for ever! O my bowels yearn, I muſt

make haſt to convince him of his ſin
then to Preach a Saviour unto
Gen. 43. *Joſeph made haſt, for his*
yearned towards his brethren, and he
where to weep, vnd he entred into his
ber and wept there. So does God's
els yearn towards poor ſinners.

V. To preſs you to make haſt
time is coming, when thou wilt
that caſe, that thou wilt cry and
God to come and help thee. What
thou think, Sinner, will ſickneſs
come? Shalt thou never be paine
thy Bowels? Shall thy time of D
never come? Yes, it will, it will;
is a haſtning. When thou art full o
with *Gout* or *Stone*, if thou canſt n
upon thy Bed, O what will thy ſa
ſinner, then be! O that God
make haſt and eaſe me, and giv
ſome relief! O this ſickneſs I cann
dure! This will be thy requeſt
long, and will it not be the breaki
thy heart, if God ſhould ſay to t
thy diſtreſs, as now thou ſayſt to
in thy proſperity; God ſays, mak
to come to me; yes, thou ſayſt i
heart, after one year I will, or
ten Years, then I will? then w

ou, when under ſuch pain ſhouldſt
y to God, Help Lord! God ſhould ſay,
ter one year, or ten years, then I will,
t till then, thou muſt lye in thy Di-
eſs: *Pſal.* 40. 13. *Be pleaſed O Lord,*
deliver me, O Lord make haſt to help me.
erſe 17. *Thou art my Help and my Deli-*
rer, make no tarrying O My God. Thou
ouldſt not have God to tarry then one
y longer, not one Hour longer; thou
ouldſt begin and end thy Prayer in
y Diſtreſs, with this Requeſt, Make
ſt O God to help me, as the *Pſalmiſt*
es in *Pſal.* 71. 12. *O God, be not far*
m me, O God make haſt for my help; even
ery *Pharoah* will cry for help, when
dgments are upon him.

VI. All the Proviſions and Prepara-
ns that the Bleſſed Glorious God has
de to welcome Sinners, when they
me to him, do all cry aloud to you,
make all earneſt haſt. The Eternal
d has made a great Preparation for
e: this Bleſſed God invites thee: Sin-
make haſt and come to me, thou
t be Damned if thou doſt not; O ſin-
, make haſt, and come quickly un-
me; thou wilt periſh for ever if thou
t not come quickly unto me; I have

a Pardon for thee, come to me, I h
Heaven for thee, come to me I
prepared a Kingdom and a Crown
thee, and loe thou ſhalt dwell wit
for ever ; though thou haſt Rebell
will Pardon thee if thou wilt co
me ; though thou haſt deſerved H
will give thee Heaven, if thou wilt
to me : Behold, this Bleſſed God
haſt to ſend his Son, and Jeſus C
made haſt to come and dye, the S
makes haſt to come and move
thy Conſcience, and the Miniſter
Chriſt make haſt to come and
Chriſt to thee ; now ſhall *God* make
and Jeſus Chriſt make haſt, and
Spirit make haſt, and Miniſters
haſt, and wilt not thou make haſt ?

VII. My Sevnth Argument ſha
to Conſider your time that you hav
come to God.

Firſt of all, The time that thou
allowed thee to come to God in, it
ſhort, and but a little time, a few
Years or Months. Weeks or Days
thy Life will be ended. O Sinner,
ſider where thou ſtandeſt ! Upon
brink of Eternity, upon the Borde
another World ; thou art near, exc

g near to Heaven or Hell, and yet ilt thou make no more haſt?

2. This little time that thou haſt, it haſtning away quickly. O how vift does yonder Sun in the Firmaent move! Sirs, do you not ſee how e Day and one Night rouls away afr another, and one Week, one Sabth goes away after another, and thy me is a haſtning, whether thou art Drinking, or a Sporting? Sinner, xcept thou canſt ſtop the Suns gog of its Race, ſtay in thy Sins no loner.

3. This haſtning time it is very unrtain too when it ſhall end, when an nd ſhall be put unto it; Sinner, canſt ou tell, that thou ſhalt live till to lorrow: let the man ſtand forth, that an ſay, I am ſure I ſhall live till to lorrow; Which is the Man amongſt ou all that can ſay, This hour I am re of the next, and this Lord's day, nat can ſay, I am ſure of another? Who nows, but thou art keeping thy laſt abbath, and hearing thy laſt laſt Sermon? Vho knows, but thou art making the ſt appearance in a publick Congregaon? *Boaſt not thy ſelf of to Morrow, for*

thou knoweſt not what a Day may bring forth. Ah Sinner, thou wilt be found to be the *Fool* of all *Fools*, that doſt not know how ſoon thou mayeſt depart this World, yet trifleſt and delayeſt, and wilt not make haſt to come to God.

4. Thy time that is paſt, will never come again; if thou wouldſt give thouſands for Yeſterday, it connot be Recalled: Or for laſt Lord's day, it cannot be Recalled again: Conſider your time, then judge if it be not high time for you to make haſt, and to delay no longer.

VIII. Yet I pray you conſider, all the time you do delay you are abuſing the Mercy of God, and abuſing of the Patience of God; Is this a thing to delay in? Does the Eternal God ſtay, yet does not Damn thee, and caſt thee down to Hell, which he may do every Hour at his Pleaſure? And does he tarry and not Puniſh thee? And doſt thou tarry and wilt not come and ſubmit to him? This God is intreating of thee to accept of Mercy, and is loth that thou ſhouldſt Periſh, or loſe thy poor Soul. Now is offering of the Rich Bleſſings, Purchaſed ſo dear, as by the blood of his own Son? and while thou doſt neglect,

What

What doſt thou but ſay in thy heart I care not for God, nor for his Chriſt neither? Ah Sinner, remember the time is coming, the hour is haſtning, that thou wouldſt give Ten *Thouſand* Worlds if thou hadſt them, for that Grace which now thou deſpiſeſt, *Rom.* 7. *deſpiſeſt thou the goodneſs of God, not conſidering that the Patience and Long-ſuffering of God ſhould lead thee to repentance!*

IX. Thy Delaying has in it a great deal of bold, and blind Preſumption. Thou doſt preſume, Sinner, of ſuch things that thou haſt not any grounds to make reckoning of. There are three or four things that a trifling Sinner, a delaying Sinner preſumes of.

1. Thou doſt preſume that thou ſhalt live longer yet; thou doſt preſume, that thou haſt more time to ſpend in this World; thou doſt ſuppoſe that thou mayſt have another Year yet, another Month ſtill, another Week ſtill; Tell me if this be not in thy Heart; Thou art worſe than a mad-man indeed, that wilt not make haſt and come to Chriſt? but this is a bold preſumption; thou talkeſt of another Year, when thou mayſt not have another Hour.

2. Thou doſt preſume, that thou canſt Repeut when thou wilt, and turn to God when thou wilt; thou doſt preſume that thy own *will* is of thy own ſtrength; but Sinner either thou canſt Repent when thou wilt, or thou canſt not; if thou canſt and doſt not, behold thou art inexcuſable; but if thou canſt not Repent now, doſt thou think thou canſt better Repent hereafter, when thou haſt hardened thy Heart yet more in Sin?

3. In thy Delaying, thou doſt preſume, that the Spirit of God will help thee hereafter, as well as now, for if this were not in thy hopes, if thou didſt not ſuppoſe this, if thou wert not bereaved of thy Underſtanding, Wouldſt not thou Repent now, while the Spirit of God moves upon thy heart? How doſt thou know, but hereafter the Spirit of God may let the alone, and give thee up to the hardneſs of thy own Heart? God may ſay to thee, as to *Ephraim*, Hoſea 4. 17. *Ephraim is joyned to Idols, let him alone.* Ah Sinner, if God ſays once, *Let him alone*, then all the Sermons in the world will do no good: If God would ſay to the delaying Sinner, *My Spirit let him alone, and mine Ordinances*

dinances let him alone, and my Miniſters let him alone; That tho you have the voice of the Goſpel in your Ears, yet God will let thy heart alone.

X. And the laſt *Argument* to perſuade you to make haſt is this, it may be you may be loth to hear it; I wiſh, Sinner, that by the yeilding to all the reſt, thou wouldeſt give me Reaſon to forbear to ſpeak it; but if all that has been ſaid, will not move thee to make haſt, then know that thy Damnation is haſtening, the time of thy lying in Torment is haſtening, the hour of thy being thrown down to Devils, and lying in Chains of Darkneſs, is haſtening. Sinner, tho thou ſlumbereſt, yet thy Damnation does not ſlumber, 2 *Pet* 2. 3. *Whoſe Judgment now of a long time lingereth not, and their Damnation lingereth not.* Thou lingereſt and loyterſt, ay, but thy Damnation does not ſlumber, *Deut.* 32. 35. Conſider of that place, *To me*, ſays God, *belongeth Vengeance and Recompence; their foot ſhall ſlide in due time, for the Day of their Calamity is at hand, and the thing that ſhall come upon thee maketh haſt.* Mark, the Day of thy Calamity is at hand, and the

thing

thing, the Wrath of God that ſhall come upon thee maketh haſt; the Juſtice of God that ſhall overtake thee, makes haſt. O then, if thou would'ſt make haſt to eſcape thoſe dreadful things that are haſtening, do you make haſt and delay not to keep the Commandments of your God.

Thus I have given you many Arguments and Motives; and if I thought that you had made haſt and come away to Chriſt, I would change my Text and go upon another Subject, but I doubt, after all, that thou art lingring; I would therefore yet try to put thee on, and would direct this Exhortation to five ſorts of People.

Firſt of all, I would perſwade ſuch of you as are Young, that you would make haſt, and not delay, even you that are Children, little Children, the youngeſt amongſt you that underſtand what the ſenſe is of any of theſe things. O do you make haſt you young Men in your Youth make haſt and do not delay.

II. I would direct this *Exhortation* to ſuch of you as are old, old Sinners, for *God's* ſake make haſt, you that are threeſcore years old and more, make haſt.

III. To

III. To ſuch of you as are Strong and Healthful of Body.

IV. To you that are Sickly and Crazy Perſons, often Sick and ſeldom Well, for God's ſake make haſt.

V. To ſuch of you as have been Sick, and now are Well, as have been upon Beds of Sickneſs near to Death, but God hath ſet thee upon thy Legs again. O make haſt, and do not delay to keep the Commandments of God.

Firſt then, You that are young, you that are yet in your Childhood, you young Children, you Young men and Maids; O do you make haſt, and do not delay to keep the Commandments of God. I would rather preſs this Counſel upon you, becauſe you chiefly lye under the temptations of delay; for you Children have very naughty hearts, and loth to be good, and come to God; you are apt to think, that you have time enough yet: that you may take your Pleaſure and mind your Sports now, and think of God hereafter, and think of Heaven and Hell hereafter. But I have Ten Queſtions to propoſe to you, you Young ones, and by that time I have come through theſe, I hope you will ſee

that

that there is no *Reaſon* for you to delay, tho you are young.

I. Tell me, Are you ſo young that *you may not die?* are you ſo young that *you may not be ſick*? Are you *Young Men* exempted from *Death* and the *Grave*? Have you not obſerved, that as *young as you*, and *younger* too, have gone down to *the Grave*? Have you not ſeen little *Infants* carried to the *Grave?* Have not you ſeen *Infants* laid in the Duſt? Have you not ſeen many times that their is but little difference betwixt the *Birth* and the *Grave*? If you doubt of this, go into ſome *Church-yard*, and ſee if you may not find there Graves of all ſizes; an Infant was buried here, another young one was buried there, who was not ſo tall as *I*; Very well, if you are not ſo young, but you may die, are you ſo young then, that you may not make your Peace with God?

II. Are you ſo young that you may not be damned? Has God any where told you in his Word, that No Young Ones ſhall go to Hell, thoſe that die in their Youth? Tell me, were not you born in Sin? And are you not by Nature Children of Wrath? And by reaſon

ſon of that ſin in which you were born, are you not liable to the wrath of God, to the Damnation of Hell, and to the Torments of the Damned? Beſides, Have not you Young Men many ſins of your own commiting, actual Sins? How ſoon didſt thou learn to Lye? How ſoon did you learn to take God's Holy Name in vain? How ſoon did you play upon the Lord's Day, and ſo miſpend your precious time? By all theſe you have deſerved Death and Hell too? and if you are not ſo Young, but you may be Damned, is there any room for you to delay, and not to do what God commands you to do?

III. I pray tell me, Is it fit that you ſhould give the firſt of your *time* to the Devil, rather than unto God; for you firſt to ſerve the Devil, than next to ſerve *God*; to give your Youth unto him that would devour and deſtroy your Souls, rather than to *God*, that would ſave your Souls, and make them happy? Should you give to *Satan* the firſt of your time, that deſerves none at all? And Sirs, I tell you, that you deſerve to be Damned, if you give one hour. Think of it, What would the World think of

you

you if you deal with your Parents as you deal with the Eternal God? if you should say, *Father I will rebel against you while I am Young, I will vex and grieve you whilst Young, but I will be Dutiful to you when I am Old*; Will you in effect say worse to God? And say, We will do what the Devil saith to us now, and we will do what God commands us hereafter. Tell me, Who was it that gave you your *Being*? Who was it that formed you in your Mothers Womb? Who was it that brought you forth? Who was it that preserved you, whilst you hung upon your Mothers Breast? Who is it that kept you from Death and Hell to this day, that might have cast you into utter Darkness, as soon as you beheld the Light of the Sun? Has the Devil done for you, as God has done, or can you expect he shall or will? Lay all these together, then see if it be fitting that you should serve the Devil first.

IV. Tell me, you that are young, Can you be good too soon? Or can you love your God too soon? Or can you mind your Souls too soon? Or can you (think you) be mindful to escape the Damnation of Hell too soon? Can you be too

soon

ſoon ſure of Heaven? Tell me, Would it do thee any harm to know in thy Youth that thy Soul ſhall be ſaved? Would it do thee any harm to believe in Chriſt, to love God above all, and to underſtand, whenever thou ſhalt die, that thy Soul ſhould be received to Heaven? Remember this, that there have been many who have been troubled that they did repent too late, but there was never one in this World that ever repented that he repented too ſoon. Thouſands, and Ten Thouſands have bewailed that they have ſtaid off from Chriſt ſo long.

V. Is not Youth, and Young in Years, the uſual time for God to Convert Sinners to his Son? eſpecially, thoſe whom he planteth under the Goſpel in the time of their Youth. O you that are ſet under Preaching, if you are not converted whilſt you are young, it is a thouſand to one, if ever you are Converted. Pray Sirs conſider, Is it uſual for God to Convert Old Sinners? I know, *God* ſometimes may call at the Eleventh Hour, but it is but here and there one, now and then one; and commonly they are ſuch as did not ſit under the means of

Grace

Grace when they were Young; if y
delay whilſt Young, You may let ſl
the very ſeaſon of Converſion, th
your Souls cannot be brought over
God by all the Preaching in the Wor
Do we not amongſt our ſelves obſer
that for one Old Perſon, one Old Sinn
that is made ſenſible of ſin, and of
loſt eſtate, though never ſo vile, th
does deſire the Prayers of a Congreg
tion for them, have we not Twenty, y
Forty, that are younger, that deſi
your Prayers from them?

VI. Will it not be eaſier for you to
pent now, than it will be hereafter, wh
by long continuance in ſin, you ha
hardned your hearts and ſeared yo
Conſciences, and have been accuſtom
to do wickedly? Certainly, now, wh
Conſcience is tender, and the He
more tender, it will be eaſier for you
let go your ſin now, and to leave yo
Wickedneſs now, than it will be Fo
Years hence; for the longer you co
tinue in ſin, the ſtronger is Sin up
you, and the ſtronger your Sin is, t
harder your Heart is, and the hard
will be your Repentance, as *Jerem*
ſpeaks, *Can the Ethiopian change his sk*

r the Leopard his ſpots ? Then may ye hat are accuſtomed to do Evil, learn to do ell.

VII. Shall you not prevent a multi-ude of ſins, if you make haſt in your Younger Yeats to come to God ? where-s if you go on in your Sins, what a Multitude of ſins, how many Thouſand ins will you add more and more to the ins that you have already committed ; f you loiter ſtill, how many Prayers vill you neglect ; And how many Sab-aths prophane ? And how many lies ell, and make no Conſcience ? And how nany Oaths may ſome of you ſwear ? Whereas, now if you would come to God in your Youth, if you would now Believe and Repent, and come to God, O what a number of Sins may you pre-ent the commiſſion of ! And is not his deſirable ? You have ſinned e-ough already , the Youngeſt amongſt ou have ſinned enough already, you eed not go on ſtill, and add more and nore to your ſins ; for they are not to e numbred already

VIII. Conſider, Will not this be moſt leaſing unto God, if you haſten in your outh to come to God ? Early is the time

time; O, Christ loves Young Ones
deed, when they will be *good*. *Mark*
23, 24. This was a *Young man* that h
but some common good in him; a
it is said, That Christ looked upon h
and *loved him*, Jerem. 2. 2. Says God
Israel, I remember the kindness of thy Yo
the love of thy Espousal. Ah, God ta
it kindly, and Christ takes it kindl
when you do believe on Christ, a
leave your sins betimes. O will not y
do that which God and Christ will t
kindly at your hands! then make h
whilst you are young, and do not
till you are old. O it is pleasing u
God to see young ones come and Pra
and Believe, to see young ones follo
ing after Christ, *Eccles.* 12. 1. *Rem*
ber thy Creator in the days of thy Yo
Now tell me, Young Men, Is it not b
ter for you to be pleasing to this bles
God whilst you are young, than to
provoking of him till you are O
Is it not more pleasing to have his Lo
and Smiles, than to have his Anger a
Frowns.

IX. If you make hast whilst you a
young, shall not you have the more ti
to serve your God, and glorify y

Make

Maker? And is not this the End for which thou wert born? Is not this the End for which you were made, that you may glorify him that gave your being unto you?; And tell me, Can you begin this Work too ſoon? Or, Can you do this one thing too much? O young men, think, Will *God* ſave you when you die, and will not you ſerve him whilſt you live? Will God glorifie you hereafter in Heaven, and will not you glorifie *God* whilſt you are here upon Earth? Tell me, Do you think you can honour God in a little time, and in Old Age too; as you may in a great deal, beginning from your youth, to your Elder years? I tell you, that Multitudes of good People upon their Death-Beds when they have been going to Heaven, they have been full of Grief upon this Account, That they ſerved God ſo late, and loved God ſo late; that are going to Heaven to live with God, and have done no more for God when they were here upon Earth.

X. And Laſtly, If you now make haſt whilſt you are young, ſhall not you have the more time to do the great Work in your own Souls that is there

to

to be done? O what a great deal
Work does lie within us? What a gr
deal of Work does lie upon our Hea
to be done! upon our Souls! Is it n
more likely that you ſhould do more
Forty years time, than in Five or T
or the latter end of your days? O h
much Knowledge is there to be had
God and of Chriſt and the *great M*
ſtery of the Goſpel! You will have mo
time to get a greater meaſure of t
Love of God and of Jeſus Chriſt; y
will have more time to get Aſſurance
the Love of God and of Eternal Glo
you will have more time to make yo
preparation for Death, and the gr
Account that you have to give unto G
after Death. Now take theſe Ten thin
along with you, and then ſee, if there
any room or reaſon for you to de
though young, but make all the ha
you can to do that *God* commands, Th
is the firſt Sort.

2 The Sort. that I would urge th
upon, is, you that are Old, You O
Sinners, conſider the Work that y
have to do

I. Of all, you that are old, O ma
haſt? for your time is almoſt gone, yo

Glaſ

Glaſs is almoſt run, your Sun is near to ſetting; in a Courſe of Nature you have not much time to live. Behold! look upon *your gray Hairs*, and they will tell you, that you are going off the Stage of this World, and are entring into another World. The Age of Man, that the moſt do reach ordinarily, is Threeſcore and Ten, *Pſal.* 90. 10. *The Age of Man is Treeſcore Years and Ten.* O is there not ſome in this place that have not outlived the uſual time? Are not ſome of you Threeſcore Years and upward? Are not ſome of you Seventy Years and more? O how near, how very near are you to another World! You are almoſt at your Journeys end. What, and ſit ſtill when you are almoſt at your Journeys end! Some of you are old almoſt to a wonder. When a perſon begins to be going onwards to Eighty, People commonly wonder at their Age. What art thou ſuch a one, yet delaying? Art thou Old to a wonder, and Wicked to a wonder too? O conſider, it is but a little, while that you have to ſtay in this World; make haſt therefore, and do not delay.

II. You

II. You that are old make haſt; ſ
ſome of you have not yet begun yo
Work: What! and delay ſtill, and
idle ſtill! What do you mean? H
many old ones are there here, that ha
not ſpent one hour in *Threeſcore Yea*
in hearty ſerving of *God*; I do not
you heve not ſpent an hour in Hear
and in Praying; but ſome of you po
ſibly have not ſpent one hour in hear
ſerving of God; which you that are i
Natural State and Condition never d
O what are you, Sirs, that are old, a
never convinced of ſin to this day, t
are *Fifty*, *Sixty*, yea *Seventy Years* old,
yet ſtrangers to the very firſt Princi
of Religion! Oh how ſad is it to
gray Hairs and Ignorance! I have ſe
a Child of Five or Six Years old t
hath known more of *God* and of *Ch*
than many that I have ſeen of *fifty* or *ſi*
ty; and yet theſe People ſit ſtill? *Sirs*,
you reſolv'd indeed to go thus to yo
Grave? Are you reſolv'd indeed to
and to be Damn'd too? To ſee old peo
to be careleſs of *God*, and careleſs of th
Souls, negligent and ſlothful, what
ſhame is it? Age has forced thee to le
upon thy Staff, but it has not for
th

thee to lean upon thy Saviour. How may we ſay of ſome, wondrous Old, and wondrous Wicked; wondrous Old, and wondrous Ignorant; Have every one of you that are Old, fifty or ſixty Years Old, got Chriſt into your Hearts? Would to God you had, I wiſh you had: Have every one of you repented of Sin? O conſider, Sirs, What a thing is this, to live Fifty Years, yet be without God? to loiter Sixty Years, and never come to God; to live till you come to that ſtate in which Nature is almoſt Conſumed yet no Faith? May not ſome of you ſay, That you have not ſhed one Penitent Tear for all your ſins, no, not in Fifty Years time; but you that are in Years, and have begun your work, yet there is Reaſon, why you ſhould make haſt to do more, and to go forward, and make a greater progreſs ſtill; Thou that haſt loved God and believed on Chriſt, tell me, Doſt thou think in thy very Conſcience, that thou haſt ſo much love to God, as thou mighteſt have had in Fifty Years ſtanding? Alas no, that he has? If ſo be, that you have not got ſo much Grace as you ſhould have done in ſo much time, and as you ſhould have

done by the help of so much means
you have had in so many Years.
make haste and do not delay! W
think you, Sirs, you that are of Ye
you that I may call my Father for A
what think you, are there not some t
are Twenty Years younger than y
Forty Years younger than you, that l
God, and fear God, and hate Sin m
than you do? Is not this a sign that y
have loytered too much? O therefo
make haste and delay no longer.

III. You that are Ancient, m
haste, and delay not; for have not
lost time enough already, but you m
lose more still? Have not you served
Devil long enough, and served your L
long enough? Have not you forgott
God long enough, and neglected Chr
Heaven, and your Souls, long eno
already; but you will do it still, a
will you proceed, and will you do
till you die? What do you mean, Si
you old Swearers, and you old Dr
kards, and old Sabbath breakers,
old haters of God and Godliness? W
do you mean, do you mean to Rebel
your Dying-day? Do it a little lo
and you will do so: Do you mean
gi

give the Devil all your time, and all your ſtrength? You that have lived Threeſcore Years, I fear ſhould you live the other Threeſcore Years, you would do ſo ſtill; you that have lived Fifty Years, I fear, ſhould you live Fifty years longer, you would ſtill be the ſame. Sinner, Art thou reſolv'd to go to thy Grave without Chriſt, without a Heart changed? If thou doſt, ſhalt not thou go to Hell too, and to Devils too? What you do, it muſt be done quickly, or elſe it will never be done: for you will die before it be done. For ſhame, Sirs, for ſhame, love God after ſo long time, for ſhame, Sirs, for ſhame, love Jeſus Chriſt, after ſo long time: Have not you ſeen a great Deformity in Sin, after ſo much time that you have ſpent in Sin.

IV. You that are old, make haſt and do not delay; for if you die Old, and Chriſtleſs too, if you die Old and Graceleſs too, the Patience of God that has waited upon you till your Old Age, will aggravate your Sin, and your Condemnation too; I tell you, Sirs, that each of you had better to have died in your Childhood, than to have lived to

Old Age; you had better have died
ſoon as you had been born, than to ha
lived ſo long, and go to Hell at la
you had better have died when y
could not go, by reaſon of Infancy, th
to live till you could not go, by rea
of Age, and die out of Chriſt at la
if thou dieſt Old and Wicked, old
thy ſin, Hell will be the hotter wh
thou comeſt there, though it be the lo
ger till thou comeſt there; Will you y
delay? O you that are Ancient, I pr
you make haſt, and delay no longer.

V. And laſtly, I pray you make h
and delay no longer, for, I pray tell m
Can you give an account of your m
ſpent time already? You ſhall certa
ly be called to an Account for ev
Year you have had, for every Mo
you have had, for every Week, D
and Hour that you have had; Time
going and you muſt be called to an A
count how you have ſpent your ti
Can you give an Account to *God* of Fi
Years ſpent in Ignorance, not knowi
of *God?* Can you give an Account
God of Threeſcore Years ſpent in a N
tural Eſtate, in which is nothing of G
nor ever did one hearty Duty to G

in all this time! O you that are Young, for you are my hopes! I profeſs that I have more hope of you, than of thoſe that are Old and Wicked. I take it to be my great advantage, that I Preach to ſo many that are young; think of what has been ſaid to you, and what has been ſpoken to you, and when you come home, conſider, you have heard Ten Things, that there is no room for loytering; and you that are Old things, if you are not paſt feeling, O would to God you were not! This is the Miſchief, when People are young, then they think it is too ſoon; and when they are old, then they ſay, they have been of this Opinion ever ſince they were born, and change now they will not. Well, think what you will, change you muſt, or you muſt be Condemned. You would think it much to wait upon a Fellow-Creature a Day, or Week; yet this Bleſſed God has waited upon you ſo many Years, O make haſt and come unto God, and do not delay any longer.

III. Then to you that are of a ſtrong and a healthful Conſtitution, do you make haſt and not delay to do what God commands you, though you are

ſtrong and healthful, yet make haſt a
do not delay; you have need of this A
vice, becauſe being ſtrong, and in pe
fect health, you are apt to put away t
day of Death from you, and Repenta
too, and Chriſt too; and the making
your Peace with God, becauſe you a
not full of Pain, and God does not o
ten caſt you upon Beds of Sickneſs, ther
fore you think there is no need for y
to make haſt.

Firſt of all, As ſtrong and as ſtout
thou thinkeſt thou art, many have b
cut off in a Weeks time, and leſs; the
fore do thou make haſt; as ſtrong
thou art, when Death comes it
make thee cry out, *O I am Sick, I*
Sick; *I am Pained, I am Pained*! O
will make thee to Tremble: You
often times that Crazy Perſons
out-live thoſe that are of a Health
Conſtitution; therefore do not ventu
your Souls Eternal State upon it, beca
you are ſtrong.

II. Tell me, Who is it that giv
thee thy ſtrength? Is it *God*, or *Sat*
If it be *God* that gave thee thy ſtreng
What a diſſingenious Sinner art tho
God, that becauſe *God* does not fill t

Bo

Body with pain, therefore thou wilt fill thy Body with ſin? What does God give thee Health for, and give thee Strength for? Does God make thee ſtrong, that thou mayeſt be ſtrong to ſin, and ſpend thy days in ſinning againſt him?

III. Conſider, which is the fitteſt time for you to Repent, and to make your Peace with God, now when you are well and ſtrong, or when you ſhall be ſick and near Death? Alas! How oft have I ſeen People on their ſick-Beds unfit to be diſcourſed with, that put off their Repentance till the laſt, till they were ſick; then ſickneſs brought its Burthen with it, its Exceſſive Pain with it, that they had no mind to Diſcourſe of any ſuch Things. That is the Third Sort, to thoſe that are ſtrong.

IV. My Exhortation alſo is to ſuch of you as are ſickly and of a weak Temper, that are often ſick, and often ill. It is time for you to make haſt, that live in daily expectation of another World, that daily look for your laſt Day, and when your laſt Hour will come, and when you ſhall draw your laſt Breath. How oft has God ſhaked

thee over the Grave? How oft haſt th
been in that caſe upon thy ſick bed
that Men could not tell, whither tho
ſhouldſt Live, or Die? And now Go
has reſtored thee, yet thou art we
ſtill and ſick ſtill. Is it not time for yo
to make haſt? Behold! The Voic
of every Sickneſs is, *Sinner, make haſt*
The Voice of every Affliction is, *Sinner*
make haſt.

V. And Laſtly, My Advice is to ſuch as have been Sick, and now are Recovered; do you make haſt and not del to do what God has commanded your t do: Will you ſin again as you did be fore? Will you ſlight *Chriſt*, again, a you did before? and neglect *Heaven*, and *God* and *Chriſt* as before? Sinner. Did *God* give thee thy Life again, tha thou ſhouldeſt rebel againſt thy *Mak* again? Haſt thou forgot how thy Soul was filled with amazement and horror when thou thoughteſt thy Soul was ſo near to another World? How didſt thou beg, and cry, and call, *O that God would reſtore me this once! O that God would give me a little more time! O if God would recover me, I will become a new Man, I will forſake my ſinful Companions, I will*

neglect

neglect Prayer no more, I will prophane God's Holy Day no more! These were thy Promises; God has restored thee again, and hast thou so soon forgot what thou didst Promise unto God, and dost thou delay as much as before? O consider, and for God's sake lay it to Heart. Didst thou tell a Lye to God, when upon thy sick Bed: and didst thou play the Hypocrite with God, when thou didst not know whether thou shouldst live or dye? Therefore, you that have been upon the brink of the Grave, and God bid thee look into Eternity, and thou sawest thou wast not prepared, thou beggest a little longer time, and God spared thee, therefore now make hast.

Now it may be thought, that I have said enough upon this Subject; but, alas, I think have never said enough upon any Subject, till I have gained your Hearts to do what I have Preached upon; when I consider, how slothful many Men are, how backward to come to God and Christ, how backward to Believe, to Repent, and be Holy, I think that there is Reason enough to consider still, what more is to be said, to press you to make hast, and I beseech you

to Anſwer theſe following Queſtion
and let Conſcience anſwer as we
along.

Firſt of all, Tell me, Sinner, Wh
it that does wait upon thee, while th
doſt dely? Is it not the Bleſſed,
Glorious, and Eternal God? Is it
he that the Angels of Glory make
poſſible ſpeed to do his commands?
it not he, ſinner, that might have Da
ed thee long ago, and caſt thee do
into Eternal Torments, and thou mig
eſt this day have been among Dam
Devil? Doſt thou do well to make
tarry for thee? Is it not he that D
for thee, that is infinite in Mercy to
thee, if thou comeſt in; that is Infi
in Power to Damn thee, if thou refu
Is it not he, that is infinitely thy Su
riour Judge? Now, if it be reaſon
thee to loyter any longer, do if t
dareſt; do, I ſay, at thy Peril.

Secondly, Who, or what art tho
Trifler, that this Bleſſed God ſho
wait thus upon thee? If we conſi
thee, as thou art a Creature, or a
art a Sinner, Why ſhould God ſo w
upon thee one year after another?
thou art a Creature, Is not thy Bo

made of duſt, and muſt not thy Body e're long be turned into duſt? What art thou, but the better ſort of *Clay*? Doſt not thou carry every day a very Dung-hill about thee, and muſt the Bleſſed *God* wait upon thee? Beſides, if we conſider thee, as thou art a *Sinner*; Art not thou a Hell deſerving *Sinner*! May not *God* caſt thee this day into Hell if he will, and into Torments, even this very hour if he will? Canſt thou be happy without his Favour, and enter into Heaven without his Son, and be ſaved without his Mercy? Therefore delay any longer at thy Peril.

Thirdly, What is it for, that this *God* thus waits upon thee? Conſider I pray you, What does *God* give you ſo much time for, one Week after another, one Month after another, Year after year? Is it not to make your ſelves Rich in this World? O no, it is about a greater Matter that God waits and ſtays? Is it not to ſee if thou wilt mind thy eſcaping Eternal Damnation! *God* gives thee thy time for this, that thou mayeſt eſcape an Eternity of Torment: Is it not for this that *God* waits, think you

2. That

2. That God ſtays ſo long, Is it no that thou mayeſt mind the Everlaſti Salvation of thy Soul in Glory, th thou mayſt get a Title to his *Kingdom* that thou mayſt get an Intereſt in his So that thou mayſt hereafter dwell wi him, with his Son, and with his Spir with his Angels and Saints, when th ſhalt be taken out of this World.

3. Is it not that God ſtays, that tho mayſt be Juſtified, Sanctified, and Par doned? O Sinner, if God had not ſtay'd for this, he might have Sentenced th down to Eternal Torments, many yea ago.

4. Is it not that God does ſtay, that a Captive to Satan, and to Sin, tho mayſt be made free?

5. That thou mayſt be cured of th Soul-diſtemper, and of thoſe ſin Maladies that are upon thy Soul; Is not for this, I ſay for this, that Go waits upon thee.

IV. Tell me, who ſhall have the wor of it, or who ſhall be the Sufferer if tho ſtill delayeſt and doſt not make haſt t Repent, Believe and be Holy? Or wh will be the better, if that thou make ha to be Holy and Repent? Whoſe wi th

the Profit be, and the Advantage be? If thou doſt not, Will not the harm be thy own, and will not the wrong be thy own? Sinner, doſt thou think that *God* thus waits upon thee, becauſe he cannot be happy without thee? Flatter not thy ſelf with this; for this *God* was happy before thou waſt, and if thou art Damned, this *God* will be infinitely happy and bleſſed without thee, *Job.* 22. *v.* 2. 3. *Can a Man be profitable to God, as he that is Wiſe, is profitable to himſelf: Is it any Pleaſure to the Almighty that thou art Bleſſed or is it any gain that thou makeſt thy ſelf happy?* Job. 35. 6, 7, 8. *If thou ſinneſt, What doſt thou againſt him? Or if thy tranſgreſſions be Multiplied, What doſt thou to him? Or if thou art Righteous, What doſt thou give unto him? Thy Unrighteouſneſs may prejudice a Man as thou art, and thy Righteouſneſs may profit him.* It is a matter of Admiration, that the Bleſſed God ſhould ſo long wait upon Sinners, or that the fooliſh Sinner ſhould ſo long delay to come to God.

V. Tell me, is it not *life* and *death* that is the iſſue of thy *loitering* or making haſt, yet wilt thou *loiter* and delay, in reſpect of Eternal Life and Eternal Death too?

If

If Men will make haſt in any thing, it will be where their lives are concerned; then they think it is time for them to make haſt; there is no room for loitering then: When thou art ſick, how doſt thou expect that all about thee ſhould make haſt? One maketh haſt and runs to the Phyſician, another maketh haſt and runs to the Chirurgeon, another maketh haſt and runs to the Apothecary. O make haſt Sinner, thy Soul is in danger, thy Eternal *Soul* is in danger! Doſt not thou know, *Sinner*, if thou makeſt haſt and comeſt to Chriſt, thou ſhalt have a Life, a Life of Grace, and that is the ſweeteſt Life, the ſafeſt Life, the ſureſt Life, the higheſt, and the nobleſt Life, the durableſt and the moſt laſting Life; ſuch a Life thou ſhalt have, if thou wilt make haſt to *Repent* and *Believe*, and at laſt a *Life of Glory*, to Live with *God*, to Live with *Chriſt*, to Live with *Angels* and *Saints*; but on the contrary, if thou delayeſt, *Death* will be thy *Portion*, *Damnation* will be thy *Portion*. And yet wilt thou delay? Do it at thy Peril.

VI. Art thou ſure *Sinner*, or doſt thou know that God will wait upon thee one Year, or one Month, or one Week

Week more? How doſt thou know but that this may be the very laſt hour or day, that God will tarry for thy Repentance? It may be God will ſay, *I will wait upon thee Sinner no more, I will not ſtay one Sabbath more, I will not ſtay the other Sermon, if he refuſeth me now. I will hearken to him no more:* As he wickedly ſaid, 2 King. 6.33. *Behold this Evil is of the Lord, what ſhould I wait upon the Lord any longer?* This God may ſay, *This Sinner goes on in his ſin ſtill, in the hardneſs of his Heart ſtill, in his refuſing of my Son ſtill, What ſhall I wait for him any longer?*

VII. Tell me, and let Conſcience judge and let but *Reaſon* ſpeak and give the *Anſwer*, Haſt thou not ſpent time enough in Sin already, and yet wilt thou make no haſt to leave thy Sin? Tell me, Sinner, is the Devil's Work ſo good, and his Wages ſo deſireable, and is the Devil ſo kind a Maſter to thee, that thou art ſo loth to leave his Service, and to come away from the Service of thy Sin, to the Service of God? Poor Sinner! what did the Devil ever do for thee, or ever give unto thee, thou art ſo loth to let his Service go? If I ask thee, What is thy Name? How long ſince thou waſt born? How old art thou? One may ſay

Sixteen

Sixteen, another Twenty, another Thir-
ty, it may be ſome Threeſcore, Wha-
and graceleſs ſtill! Out of Chriſt ſtil-
Is not Thirty, Forty, Threeſcore Year-
a great while to live in danger of Hel-
You Young Men, when you have ſerve-
your Seven Years time, you expect to b-
made Free, and will you live twice Se-
ven, three times Seven, five times Seven-
in the ſervice of the Devil, and think-
it not time now to be made Free? O-
think, Have I ſerved ſin twenty years-
forty years, and is not that long enoug-
of all Reaſon? Ay, long enough beyon-
all reaſon? Ay Sirs, how long will it be be-
fore you turn? *God* thinks the time lon-
and *Chriſt* thinks the time long, and th-
Spirit of *God* thinks the time long, an-
Miniſters think the time long, and a-
your godly Friends, your godly Relati-
ons would fain have your Souls Conver-
ed, and Saved, *Prov.* 1. See there, how
Chriſt thinks it long till you come to
him, *v.* 21, 22. *Wiſdom* (that is) Chriſt
*eryeth out in the chief places, in the openin-
of the Gates of the City, How long ye ſimple
ones will ye love your ſimplicity, and Fools
hate Knowledge, &c. Pſal.* 4.2. *O ye Sons o-
Men, How long will ye turn my Glory int-
ſhame!*

ſhame? Jer. 30. *Wo to thee, O Jeruſalem wilt not thou be made clean, when will it once be*? So God ſays to thee; *Wo to thee thou Drunkard, thou Swearer, thou Unclean Wretch; wilt not thou be made clean, when will it once be*?

VIII. Haſt not thou committed Sins enough already? Haſt not thou Drunkenneſs enough to anſwer for already. but thou wilt go on ſtill, and commit ſins ſtill? Tell me, thou that art a Swearer, haſt not thou ſworn *oaths* enough already Haſt not thou ſworn ſo many in a Day, ſo many in an Hour, for ſo many Years, and haſt not thou ſworn enough yet? is it not time for thee to leave thy ſwearing? You that have neglected Prayer in your Cloſet, and in your Families? Have you not neglected things that ſhould have been done? Have you not been guilty of Omiſſion? You that have been Profaners of Sabbaths, that go after to Hell on a Sabbath day than all the Week elſe? Is not a hundred, a thouand *Sabbaths* enough for thee to Profane?

IX. Seriouſly weigh, and then tell me, is not the deſerved Puniſhment of thy Sin, that is due to thee already, great enough, yet wilt thou make no more haſt?

haſt? What doſt thou think, will t
Pains of *Hell* be eaſie Pains, and
Torments of *Hell* be eaſie Tormen
Doſt thou think, that the ſins that th
haſt committed, will not ſink thee d
enough into *Hell*, and low enough?
not, then go on ſtill. But alas, poor
ner, ſtay; for if the leaſt ſin ſhould be
flicted upon thy Soul, it will make t
cry out and roar, it will make t
cry *I am undone, undone*, it will m
thee knaſh thy Teeth, and tear thy Fl
Will one Sin do this? What
then all theſe ſins thou haſt committe

X. And Laſtly, Tell me, have
Multitudes and Thouſands been dam
already for delaying, and wilt thou
ter ſtill? Wilt not thou take all th
Damnation for a warning? How m
Thouſands are at this very time, S
while I am Preaching and you Hear
in *blackneſs* and thickneſs of *Darkneſs*, t
could you ſpeak with them, you ſho
hear them ſay, *O it was our wretched de
ing that did undo us; we purpoſed to re
but did not; we purpoſed to go to Chriſt;
to leave our Sins; but woe be to us, Death
before that time, and we were damned b
that time: Death came and drew us ou

the World, and Devils came and dragg'd us down to hell before that purposed time of Repentance came; and here we lie in a Lake of Burning Brimstone, *roaring and crying out and are undone.* Now, Sirs, Have so many Thousands been Damned for their delaying, and will you delay still? Do it at your Peril. Now, if I did think that there was never a loitering *Sinner* among you, I would forbear, and go upon some other Subject; but the Lord knows, I am afraid of you; and I have a godly Jealousie over many of you, therefore I will try again, and so conclude this Text: Has all that has been said from Sabbath to Sabbath, made you now to resolve to forsake your sins, and give up your *Heart* and all to *God*, and to *Jesus Christ*? Oh that I had grounds to Judge so of you! But I doubt there is one, and another, and another, and many more, that their Hearts are hankering after sin still. I will try you yet once more; I did propose Ten Questions to the delaying sinner; if thou hast slighted them, yet hearken sinner again; I will propose Ten Questions to thee more, and wilt thou slight these too, and say thou wilt do as thou hast done, and *live* as thou hast *liv'd*?

First

First of all, Tell me, poor trif
Sinner, tell me, Doſt thou purpoſe
thy Heart to obey God at all, or d
thou not? Doſt thou intend to do
Duty that God enjoyns thee to do,
doſt thou not? Say in thy Heart, Ay
No. I am content to ſtay till thou wei
eſt the *Queſtion*; but I think it is a Q
ſtion that is ſo plain, that there is no
Man that dares to have the Face to
that he does not purpoſe to turn to G
Well then. Is it thy purpoſe to Rep
of ſin, and turn to God, or is it not?
be not ſo much as thy purpoſe, the
of *Heaven* pity thee, and ſhew merc
thee before it is too late. For, art
thou a *Wretch* indeed, that haſt not
much as a purpoſe in thy Heart to t
to God; if thou ſaiſt, Yes, I do purp
to do what God commands; then,
me, Why doſt thou purpoſe? Thou
a Rational Creature, Why doſt thou p
poſe to obey God, and forſake thy Si
Is it becauſe thou judgeſt this to be
ſafeſt courſe? Is it becauſe thou thi
thou muſt be Damned if thou doſt n
Is it becauſe thou thinkeſt thou canſt
be ſaved? Is it becauſe that *God* comma
thee? Are theſe thy Reaſons? Then
ho

old! All the while that thou doſt de-
ay, thou art ſinning againſt thy Con-
cience and thy Reaſon: For, thy Con-
cience tells thee, it is thy ſafeſt way to
orſake thy ſin, and to look after Chriſt.
Well, if it be ſo, that it be beſt to leave
hy ſin, and turn to God, Why then doſt
ot thou do it? If it be not beſt, why
loſt thou purpoſe to do it?

Secondly, Art thou purpoſed to do
what God commands, to obey what he
njoyns? What is it that thou ſtayeſt
or, and doſt not do it then? Doſt thou
tay, Sinner, to ſee if God will make new
Laws for thee? Doſt thou ſtay to ſee if
God will chalk thee out a more eaſie
way to Heaven, and Salvation, than he
as done already in his Word? Doſt
hou ſtay to ſee if God will make ſuch
Laws as ſhall be pleaſing to thee, that
hou maiſt keep thy Sins and go to Hea-
en too? Flatter not thy ſelf, he will
ever do it; If thou ſtayſt forty Years
onger, the Laws of God will be the ſame
hen, as now, the Commands of *God* will
e the ſame then, as now. If thou ſtayeſt
orty Years longer, thou muſt Repent at
aſt, or thou muſt be damned at laſt; thou
muſt believe at laſt, or thou muſt go to
Hell

Hell at last: It is the same way that are saved now, that *Adam* was saved and that *Noah*, *Abraham*, *David*, and *Moses*, and the *Apostles*, and all that are Heaven were saved by, that is the way *Holiness*, and the way of *Faith in Ch* Obedience to the Commandments *God*, being sanctified, loving *God* abo all. You must not think to dally w *God*, as with *Men* in the Market; In Morning you will not buy, nor at No putting it off till Evening, thinking t that the Prices will fall towards the c of the Market. O do not think that will come to lower Terms at the end the World, or towards the end of Life. You may see, that God has pr scrib'd the same all along, *Isaiah* 53. 7 *Let the Wicked forsake his way.* Prov. 13. *He that covereth his sins shall not sper; but he that forsaketh his Sins shall Mercy.* See, there must be a forsak of Sin, according to the old way of S vation, *Ezekiel* 18. 31. *Cast away all y Transgressions, and turn from your Si so Iniquity shall not be your Ruine.* in Christ's time, *Matthew* 3. 8, *John* 3. 16. So in the Apostles tim 1 *Corinth.* 6. 9, 10, 11. So it is st

nd ſo it will be to the end of this World.

Thirdly, Conſider this too, and let ny Conſcience reply whether thou doſt ell or no. Tell me, while thou doſt elay, doſt not thou do worſe with the leſſed God, than thou doſt with Damnd Devils? I ſay, deal worſe with od. Do you loiter thus when the evil calls? Do you delay thus, when e Devil Tempts you; Haſt not thou e very ſame day that the Temptation as been laid before thee, yielded un- it without delay, and hearkned to e Voice of the Tempter? When idſt thou ſay to the Devil, as thou haſt id to God a hundred times, not yet; God has called thee to Repent, thou ſt ſaid in thy Heart, not yet? God has lled thee to Believe, thou haſt ſaid, t yet; Lord; God has called thee to elieve on Chriſt, thou haſt ſaid, not t Lord; but when did the Del call thee, and tempt the to Sin, and ou ſaidſt, not yet?

Fourthly, Tell me, you that do de- y, and do not Repent, yet tell me, ould you be ſerved ſo by yours, by oſe that you have a power to Com-

mand

mand? And will you deal worse w
God, than you would have others to d
with you? You Fathers and Mother
you command your Children to
ſomething for you quickly, would
take it well, if they ſhould ſay, I will
do it yet this Twelve Months, yet
Ten Years? If you that are Maſte
command a Servant to do ſometh
and ſuppoſe the lawfulneſs of the thi
would you be contented, if he ſhould
I will do it when I pleaſe, but not yet
know your Hearts would riſe, y
Paſſions would be up. Ah Sinner, w
not God a patient God, would he h
born this at thy hands? If God w
not a patient God, would he have ſuff
ed his Creatures to abuſe him thu
Conſider with me here Three Things

1. The Diſtance betwixt you,
your Children; you, and your Servan
is not ſo great, as betwixt God
you; no, not by a thouſand degree
No, it is not to be compared, a God
thy Maker, God is infinitely above th
thou art not ſo much above a crawl
Worm under thy Foot, as God is abo
thee; thou canſt not bear the delay
thy Children and Servants and yet w
thou deal thus with God? 2. Th

2. Their dependance is not ſo much upon thee, as thine is upon *God*; thy Servants have their Food from thee, but thou haſt thy Being, thy Life, and all from *God*.

3. Conſider, That the Work that *God* commands thee for to do? it is infinitely better than the Work that thou commandeſt thy Children or thy Servants to do. Suppoſe thou ſetteſt thy Servants about the Work of thy Calling, Is this to be compared with Everlaſting Works? If the Work be never ſo mean that you put your Servants to, and bid them do it quickly, if they do not do it, you are Angry; if thou bidſt him but cleanſe thy Shoes, if he does not do it, thou art Angry. Behold! The Bleſſed *God* commands thee, to look after the cleanſing of thy Soul, and the cleanſing of thy Heart, the getting of an Intereſt in *Chriſt*; and wilt thou be Angry if thy Servant will not do for thee, and wilt thou delay doing for *God*?

Fifthly, Tell me, delaying Sinner, Tell me, in all Caſes that concern thee in

this World, Art not thou for the pre
ſent time? If thou art ſick, wouldſt n
thou be preſently well? If in Pai
wouldeſt thou not have preſent eaſe
When thou art Sick, if it be told the
that thou canſt not have eaſe th
Twelve Months, or Three or Fou
Months, yet, would not this be tedio
for thee to Conſider? Tell me, Art no
thou for Riches preſently? Would
not thou be quickly Rich? Would
not thou have a great deal of the Wor
thou careſt not how ſoon? Or if th
waſt in danger of Death, or of t
Grave, how ſoon wouldſt thou be hel
ed, or delivered? And though thou
in Danger of Hell, thou makeſt no h
to be delivered. Thou blind Fool, th
blind Sinner, Is not *God*, and *Heav*
and *Chriſt*, better than all the Riches
the World? And is not Hell mo
dreadful than the Grave? And art th
ſo eager after Riches, and not after He
ven? Do it at thy Peril.

VI. Tell me, By theſe Delays doſt n
thou put the greateſt Work that th
haſt to do, upon the greateſt hazard

the World? What haſt thou to do in this World more then to make thy Peace with *God*, to prepare for Death and Judgment? What to do in this World more than to get off the guilt of Sin, to get a holy Heart? And yet to delay! Thou doſt put all to a Hazard. Methinks your delaying to do what *God* commands, it is a putting of things to a venture, it is a putting your Salvation to a venture, it is a putting of your Damnation to a venture, it is a putting the Loſs of *God*, and of *Chriſt* to a venture. Methinks it is as if the Sinner ſhould ſay, As yet, I will not obey the Commandments of *God*, and I will put it to a venture, what the Iſſue will be; I will not as yet look after *God*, and *Chriſt*, and *Heaven*, and venture what will become of it. Alas, poor Sinner! Haſt not thou any thing elſe to make a venture of?

Seventhly, Whiſt thou doſt thus delay, tell me, Do not theſe Delays prove to thy Face, that thou loveſt thy Sin better than *God*, that thou loveſt thy Luſt better than the *God* of Glory?

Thou ſaiſt, No, I do not: No, W
then doſt thou not forſake thy Sin,
thou doſt not love it? Why then d
not thou let it go, when *God* command
If thou doſt not leave thy Drunke
neſs, and thy Uncleanneſs, and t
Wickedneſs, thou ſhalt not enter in
Heaven. Why then doſt not thou l
it go? If thou loveſt Chriſt indeed
why then doſt not thou receive Chri
into thy Heart? Wilt thou pretend t
thou loveſt Chriſt, when thou wilt n
have him come under the Roof of
Heart?

Eighthly, Tell me, Are not delay
theſe Caſes, Arguments of great Foll
And is it not a ſign of greateſt Wiſd
for a Man (in ſuch Caſes as theſe ar
to make the greateſt haſt? Is not
a Madman, or a Fool, that minde
Toyes or Trifles when he is in dan
of loſing his Life? Sirs, Are not
worſe when you mind the Toys
Pleaſures below, when you are in d
ger of loſing Souls.

There are Five Arguments to pr
a Wiſe Man.

1. T

1. That he be one that maketh choice of the beſt good.
2. That he be one that taketh care of the beſt part.
3. That he be one that walketh in the beſt way.
4. That he be one that uſeth the beſt Means
5. That he be one that doth all theſe.

This is the Wiſe Man, Behold, *God* is the beſt good, thy Soul is the beſt part, the way of Holineſs is the beſt way, means appointed by *God* to get to Heaven, are the only means. But on the contrary, to neglect theſe it is a ſign of the greateſt Folly: Wilt thou do it ſtill? Venture on at thy Peril.

Ninthly, Tell me, Do not the Delays of People greatly diſcourage the Faithful Miniſters of the Goſpel? Does not your delaying weaken our Hands, and diſcourage our Hearts, when we muſt Study for you, and Pray for you, and Preach to you, and you caſt it again

in our Faces? Do you think that we can Preach with Life, when we see no Fruit of our Works? I profess, were it not for some of you, you would even tempt me to Preach no more to you, were it not the Command of God to continue my duty. You see, *Isa.* 49.4. *Then I said, I have laboured in vain, and have spent my strength for nought, and in vain*; When he could not see the fruit of his Preaching. So Ministers may say, Lord, we have laboured in vain, and have spent our strength for nought, and in vain. *Jerem.* 20. 8,9. *For since I spake, I cried out, I cried Violence and Spoil, because the Word of the Lord was made a Reproach unto me: Then I said, I will not make mention of him, nor speak any more in his Name.* And by your delaying, when we come Year after Year, and Preach Month after Month, and see many of you in your Sins still, and walk in your wicked ways; Do you think that this is not a great Discouragement unto Ministers? And do you think, that God will not lay this to your Charge, to weaken the hands of his Servants? Do it at your Peril.

Tenthly,

Tenthly, and Laſtly, Doſt not thou think, O delaying Trifler! Doſt not thou know, that every thing that thou ſetteſt thy Heart upon, is haſtening from thee, and every thing thou loveſt is haſtening away, and yet, wilt not thou make haſt to get ſomething that thou maiſt need, when all that now thou loveſt will leave thee? Sinner, Doſt not thou know, that thy time is a going, thy Health is a going, and that thy Life is a going; and yet wilt not thou make haſt? Know, I ſay,, know if thou doſt not haſten unto Chriſt the ſooner, without delay, thou ſhalt e're long be Damned without delay.

Thus you ſee, I have given you Ten Queſtions more; Has this done the Work? Are you now reſolved to go home, and enter into Covenant to be the Lord's? Are you now reſolved to forſake your Sins, and to let go your Iniquities? I doubt you are not; ſome of you will keep your Sins ſtill, and will not come to God. Poſſibly, there are Two Things ſecret in thy Heart, let me remove theſe that bear thee up in thy

delay. Possibly thou thinkest, Why Sir, why such hast? Is not God a merciful God, a long-suffering God? Is not God ready to forgive, and has he not promised so to do? And if I repent hereafter, God will Pardon me hereafter? Why such hast then? I answer.

I. It is true, Sinner, that God is a merciful God, else Woe would have been thy Case long ago. It is true, *God* is a Patient *God*, a long-suffering *God*, else thou wouldst not have been hearing of a Sermon now, but have been among the Devils and Damned Souls at this time. But what if it be so, and thou miserable But I Answer particularly: Tell me,

First, Art thou sure that thou shalt see that time, when thou dost purpose to Repent? If so be that the Devil, or thine own Heart would delude thee, now thou art young, to Repent when thou art a Man, Art thou sure to live till thou become a man? If not, where will thy Soul be then? Is it not then better to Repent now without delay?

Secondly,

Secondly, Art thou ſure to have the ſame means of *Grace* then as now?

Thirdly, Art thou ſure, that the *Spirit* of *God* will ſtrive upon thy Heart, and move upon thy Heart then, as now he does? If thou art not ſure, be not deceived; for though *God* be patient, yet he may cut in two the Thread of thy Life, before thou ſeeſt thoſe days wherein thou purpoſedſt to Repent.

Fourthly, I ſuppoſe all to be true, that thou mayſt live longer, and thou mayſt Repent at laſt, and *God* Pardon thy Sin at laſt? What then? Is this thy Ingenuity, to Sin againſt God now, becauſe thou hopeſt that *God* will be gracious and Merciful to thee hereafter? I thought, thou hadſt been a more Ingenuous Perſon: Wouldſt thou deal thus with a Friend, with a Man? But you ſay, What need ſuch haſt? Some Repent at the Eleventh Hour; all do not Repent while Young. To this I Anſwer.

II. If ſome are then brought in, yet is not all that do ſtand out till then?

No, it is but very few; it is a very rare thing to ſee Perſons Converted, and brought home to Chriſt at the Eleventh Hour. Sometimes *God* may do this, and truely, it is but ſometimes. Pray, how many is it that you know, that were Converted when they were Old, and ſate under the Means of Grace while they were Young? I ſuppoſe you can tell but of very few. It is but now and then, and wilt thou put it to a Hazard, whether God will make thee ſuch an Example? I could never find it Recorded in the Scripture, but of one Man, that was Converted at laſt, and that was the Thief upon the Croſs: I do not ſay, there was no more, but no more Recorded, *Matth.* 20. 6, 7. You Object, that ſome came in at the Eleventh Hour; I pray view that Scripture, that is, Thoſe that came in at the Eleventh Hour, they were not Called till the Eleventh Hour; Thoſe that were Called the Third hour, came in the Third Hour; And thoſe that were Called the Sixth hour, came in the Sixth hour; and thoſe that were Called the Ninth hour, came in the Ninth hour;

but

but thoſe that came in at the Eleventh hour, they were not called at the Third, nor Sixth, nor Ninth, but at the Eleventh hour. Now, what is this to you, that have been Called an Hundred Times over, that have had Call after Call, and Invitation after Invitation? For when Men are called at the Third and Sixth Hours, and do not come in, they ſeldom come in at the Eleventh Hour. What ſay you, beloved Hearers, ſhall I, after theſe Sermons, and after almoſt an hundred things ſpoken to you, and all to this purpoſe, to preſs you to make haſt, and not delay, ſhall I go away from your Preſence and your Sight, and will you turn your back upon God, and ſay, *Yet a little longer, yet I muſt enjoy my Pleaſure, yet I muſt mind the World:* As if you had no room in your Hearts for God and Chriſt, or the things above? I would fain prevail; if I could but prevail with ſome upon this one Subject, whatſoever I ſhould Preach upon, I ſhould have the greater hopes to ſpeed upon thoſe Subjects too. Conſider then a little more to move you.

First,

Firſt of all, If thou wouldſt make ha
and now keep God's Commandmen
thou ſhouldeſt be Bleſſed now, tho
ſhouldeſt be happy now, and will no
this make you to make haſt? Tell me
Sirs, Have you a mind to go home Hap
py, to go home with the Love of God
Oh! If you would go home Happy,
Men and Women make haſt, delay no
longer to keep the *Commandments* of you
God. Chriſt himſelf pronounceth yo
Bleſſed, if you will but do this *Luke* 11.
27, 28. *It came to paſs, as he ſpoke thes
things, a certain Woman of the company lif
up her Voice to him* (that is, to *Chriſt*) *Bleſſe
is the Womb that bare thee, and the Pap tha
gave thee Suck.* Ah ſays ſhe, What
Bleſſed Woman was that, which bor
this Man! But ſays *Chriſt*, *Yea, rather bleſ-
ſed are they which hear the Word of God an
keep it*; that hear God s *Commands*, and
keep them.

Secondly, This keeping of God's *Com-
mandments*, would be an Evidence t
you of your Love to *God*? Wouldeſt
thou know that thou loveſt God?
Wouldeſt thou know this? Then d
what

what *God* Commands: Keep his Commandments, Obey his Precepts, hereby thou maiſt know, that thou loveſt him, *John* 14. 21. *He that hath my Commandments, and keepeth them, he it is that loveth me,* 1 John 5. 3, 4. *This is the Love of God, that we keep his Commandments. Loving of* Chriſt's *Perſon, and keeping of* Chriſt's *Commandments,* they uſually go together. In the Second, *Thoſe that love me, and keep my Commandments.*

Thirdly, If you will but make haſt to keep Gods Commandmants, and Believe when he Commands, and cloſe with Chriſt when he Commands, *God* will make haſt, and hear thy Prayer? when thou poureſt out thy Prayer to God, *O Lord make haſt, and do not tarry*; then God will make haſt, and hear thy Prayer. Whatſoever we ask, we receive of him. becauſe we keep his Commandments, by doing thoſe things that are pleaſing in his ſight, *Prov.* 1. 24., 28. *Becauſe I have called, and ye have refuſed.* Remember me, Sirs, that if you lie a dying, and ſhould call to *God* for Mercy upon a Death-Bed; if you ſhould lie

a dying, when your Soul is departing ſhould call to God to ſave it, yet he would not hear your Prayer: If you neglect to keep the Commandments of God, and for God to neglect to hear the Prayers of a dying Man, What a dreadful caſe is this?

Fourthly, If you make haſt to keep the Commandments of *God*, he will make haſt actually to keep thee when in Trouble and Temptation. Sirs, if You would make haſt to keep the Commandments of *God*, *God* would make haſt, and would not ſtay beyond that Hour that Deliverance ſhould be for thy good.

Fifthly, If you would make haſt to keep God's Commandments, it would be the readieſt way that you could do to have a Bleſſing upon your outward Enjoyments, *Lev.* 26. throughout.

Laſtly, If thou wilt do this, thou ſhalt be ſaved when thou dieſt; What doſt thou deſire more? *John* 1. *Verily, Verily, I ſay unto you, if any Man keep my Sayings,*

be

e ſhall never ſee death: That is, he ſhall never ſee Eternal Death, he ſhall never be damned: But you may ſay, Sir, you preſs us to make haſte to keep God's Commandments; ſo you may, *ſo we have*; you make us a Diſobedient Congregation; I wiſh to God you were not. I ſay to you, have you kept the Commandments of God? What meaneth then the Paſſion that we ſee? What meaneth then the Pride that we ſee? What meaneth then all the Neglects of Prayer in your Families, that we know of? What meaneth then your hardneſs of Heart, your ſlighting of Chriſt? What are the Commandments of God? Is it not that you ſhould repent? *Acts* 17. 20. *Now God Commands all Men every where to Repent:* Haſt thou kept God's Commandments? What! And not ſhed one Tear for a Thouſand Sins that thou haſt Committed? Yet, doſt thou ſay, That thou haſt kept the Commandments of God? The Commands of God are, That thou ſhouldſt Believe on Chriſt; turn and ſee, 1 *John* 3. 23. *And this is his Commandment, that we ſhould believe on the Name of his Son Jeſus Chriſt.*

Christ. Now is *Christ* kept without doo and haſt thou kept God's Command ments? *Christ* kept out of thy Heart Yet, Have you kept the Commandmen of *God*? O that you would do you ſay! Make haſt and delay no long to keep the *Commandments of God*.

In hopes that you will, I ſhall lay be fore you Ten Things, that will be th Joy of Angels, the Rejoycing of Min ſters, and the Content of the Heart *Jeſus Chriſt*.

Firſt of all, It is a Bleſſed and Joy ful ſight unto Angels, and to Men, to ſe an *Offering God*, and a *Receiving Sinner* to ſee a *Tendring God*, and a *Receiving Sinner*. In the Covenant of Grace, yo may ſee *God* making Offers unto poo Souls, making Tenders unto poor Sin ners; yea, making great Offers an Tenders of needful things to the Soul of Men. In the Covenant, *God* offer thee Grace. *God* offers thee Peace, *Go* offers thee his Spirit, *God* offers thee hi Son, *God* offers thee his Kingdom *God* offers thee Himſelf: What ſhall ſay

ay? *God* offers thee all that thou need-
ſt, and *God* offers thee all that thou canſt
eſire. Oh, by this you may ſee on
God's part, an offering and a Tendring
God: Ay, but let us ſee on the other
de alſo, a Receiving and Accepting
inner. Methinks, Sirs, that you ſhould
eartily receive what God offers you in
he *Covenant* of *Grace*; Methinks you
ould ſay, O Lord, doſt thou offer
race to me? Ah to me doſt thou offer
o leſs than thy Self, and thy Son and
pirit? Doſt thou offer to me? O Lord
could never believe that thou wouldſt
ffer any ſuch offers unto me, except I
ad found it in thy Word: O Lord,
will proſtrate my ſelf down at thy
oot, thy Spirit I will gladly accept of,
nd thy Kingdom to be my Portion;
ut ſome will and ſome will not, *Joh.* 1.
1, 12. Jeſus Chriſt, *He came unto his*
wn (offering himſelf unto them) *but his*
wn received him not, but to as many as did
ceive him, to them gave he power to be
lled the Sons of God, to as many as believed
his Name.

Secondly, It would be a bleſſed ſight
to

to ſee an Inviting and Expoſtulating G
and a Coming, and a Praying, an
Weeping Sinner; thus it might be, wh
ever this Covenant is entred into
twixt God and Man; God he calls,
invites, ſaying, Sinner, here is Me
for thee, thou art in the way to De
and Deſtruction, that is not the way
Eternal Happineſs that thou art go
in; turn about, Sinner, and I will
thy God, and I will ſhew Mercy to th
God does not only Invite, but he Ple
and Expoſtulates the Caſe with a p
Sinner; Why wilt not thou accept
Mercy? Why wilt thou be ſo fo
liſh to keep thy Sins? Turn, O Tur
why wilt thou die, O ſinful Sou
This you find in *Iſa.* 55. 1. *Oh, ev*
ry one that Thirſteth, come ye to the W
ters; *and he that hath no Money, come, y*
Buy and Eat; *yea come, buy Wine and Mi*
without Money, and without Price. Th
is Gods Invitation, and his Invitatio
are large.

Every one of you that hath but
heart to deſire, come; every one of y
that has but a longing Soul after Mer
com

ome: And it is made to thoſe that have o worth nor worthineſs in themſelves, hough you have no Money nor Money-vorth, yet come, and you ſhall have all ree; you ſhall have Chriſt free, and ou ſhall have Pardon free, and you hall have Heaven free, without price: t is true, Chriſt did not obtain theſe hings for Men without price, his Blood vas the price to purchaſe theſe things; ut there is no price for us remains to ay; we are called to come, and have l free? What ſhall we have? There Wine and Milk; Milk for the need-l, and every thing neceſſary for you. ut in the ſecond Verſe, you have a leading God: *Wherefore do you ſpend Money for that which is not Bread, and your abour, for that which ſatisfieth not? Hear-n diligently unto me, incline your Ear and me unto me.* Hearken, God is upon s Invitation again, *Hear, and your Souls all live?* What is all this in order to? Now, in the Third Verſe, *nd I will make an Everlaſting Covenant th you, even the ſure Mercies of* David. hat is, I will be your God, and you all be my People; all the Pleadings

of

of God with Sinners, is in Order u
this.

Thus in the *Covenant*, you ſee an
viting, pleading God; O that now,
the *Congregation*, we could ſee a com
and a Praying Sinner? Oh ſay therefo
whoever thou art that haſt ſtood
againſt Terms of Mercy all thy da
and wouldſt have none of this God
thy God, that never came into thy m
ever ſince thou waſt born, now
Now Lord I come, Now Lord, ſi
thou art pleaſed to call and Plead w
me, behold, I come according as th
calleſt.

It would be a lovely ſight to ſee S
ners returning to an inviting Go
Jer. 3. 22. *Return ye backſliding Childr
and I will heal your back-ſlidings: beh
we come unto thee, for thou art the L
our God.* This is the coming of retu
ing Sinners; as God hath pleaded w
thee, ſo thou muſt now go and Pl
with God. Oh it is a bleſſed ſight to
a poor Sinner pleading with God, t
has been pleading with him; to

Sinner upon his Knees with Sorrow n his Soul, and Tears in his Eyes, Lord, am a poor miſerable Wretch, a Hell-leſerving Wretch, and that many years ince might have been caſt into Eternal Torments, and this day I might have been amongſt deplorable Reprobates; but yet thou haſt given me time to ſeek hy Favour and Mercy: Now Lord, forgive my Sins, and renew my Heart, nd Sanctifie me throughout; Now Lord, I call unto thee, that thou would-eſt enable me to turn, and enable me to believe.

Thirdly, It would be a ſight rejoy-cing Angels and Men, to ſee a waiting God, and a haſtning Sinner: Indeed we ee every day a patient God, and a long-ſuffering God, we cannot look upon a grey-headed Sinner, but we do ſee a patient God in the greyneſs of his Hairs; we cannot ſee a perſon grown up, but this we do ſee, a patient and a waiting God; but it is but now and then, hat we ſee a haſtning Sinner; I mean, not a Sinner haſtning to Hell, and haſt-ning to Deſtruction, and haſtning

on

on the way of Sin: No, these sights
too common; but a Sinner hastn
towards *God*, and towards Jesus Chri
Luke 19. 4, 5. Jesus Christ passed
and looked up to *Zacheus* on the Tr
and bade him to come down; and i
said, *That he made hast and came do*
and followed Christ; God has not o
given thee a Call, Sinner, but he
stood waiting and knocking at the D
of thy Heart; but how long hast t
delayed? Thou hast made many a
Promise, I will Repent, and I will
lieve, and take God for my God;
thou wilt not do it yet; to see an
mong you to be hastning towards G
while *God* is waiting upon you; O t
would be a joyful sight indeed! Say,
Lord, Lord, thou shalt not wait an h
longer upon me.

Fourthly, It would be a joyful s
to Angels and Men, to see a Promi
God, and a Believing Sinner: If
were done, the *Covenant* were made
twixt God and thy Soul; if as G
does Promise, so thou dost believe
Promises, then *God* would be thy G

nd then thou ſhouldeſt be one of his eople it the Covenant of Grace. You o ſee *God*, to be a promiſing *God*, *I ill*, ſaid God, *be merciful to all your nrighteouſneſs, and I will remember your niquity or Sins no more; I will put my Laws your hearts, and cauſe you to walk in my ays:* And Multitudes of theſe Pro-iſes there are. Thus it was with *braham*, when *God* came to make the ovenaut with *Abraham*, Gen. 17. 1, &c. *And when* Abram *was Ninety ears Old and Nine, the Lord appeared to bram, and ſaid unto him, I am the Al-ighty God, walk before me, and be thou rfect. And I will make my Covenant be-een me and thee, and will Multiply thee ceedingly. And* Abram *fell on his face, d God talked with him, ſaying, As for e, Behold my Covenant is with thee, and ou ſhalt be a Father of many Nations: either ſhall thy Name any more be called bram, but thy Name ſhall be called* Abra-m, *for a Father of many Nations have I ade thee; and I will make thee exceeding ruitful, and I will make Nations of thee, d Kings ſhall come out of thee. And will Eſtabliſh my* Covenant *be-*

tween

between thee and me, and thy ſeed after t in their Generation, for an Everlaſting Co nant; to be a God unto thee, and unto thy ſ after thee. And God ſaid unto Abrah Thou ſhalt keep my Covenant therefore, t and thy ſeed after thee, in their Gen tion, &c.

You read there of *God*'s coming *Abraham*; and ſays he, *I make my Co nant with thee; and in thy ſeed ſhall all Nations of the Earth be Bleſſed.* This a Promiſe made to *Abraham* when was Ninety and nine Years Old; there was a Promiſing God, ſo th was a Believing *Abraham*, Rom, 4. 19, 20. *Who againſt hope, believed in that he might become the Father of m Nations; according to that which was ſpo So ſhall thy Seed be. And being not wea Faith, he conſidered not his own Body Dead, when he was about an Hundred Y Old; nor yet the deadneſs of Sar Womb. He ſtaggered not at the Promi God through unbelief, but was ſtrong faith, giving glory to God.* When a is enabled by God to make appl tion of the Promiſes to himſelf,

be

being certain then that he is a Believing Sinner, answering to a *Promising God.*

Fifthly, In order to your becoming a Covenant People, and *God* your Covenant God, it would be a joyful sight to Men and Angels, to see a Commanding God and an obeying Sinner. In the *Covenant* there are Commands as well as Promises, therefore they must be performed as a Duty, as well as participated of as a Priviledge, *Deut.* 4. 13. *He declared unto you his Covenant that he commanded you to perform.* This God comes forth with a Commanding Voice, as well as with a Pleading Tendering Voice: Now, as there is a Commanding God, so if there were amongst you an obeying Sinner, then the *Covenant* would be fulfilled, *Rom.* 11. 8. *By Faith* Abraham, *when he was called to go out into a place which he should after recieve for an Inheritance, obeyed; and he went out, not knowing whither he went.* God called him from his Friends, and from his Family, and he knew not whether he was to go; yet, he obeyed God. But God has told you the place whither you

you ſhall go, yet you will not follow him
God has told you, that Heaven ſh
be the Place, an Everlaſting Kingdo
you ſhall have Manſions above in Bli
and Glory ſhall be the Place that G
will lead you to, yet you will not ob
God.

Sixthly, To ſee a Threatning G
and a Trembling Sinner; is a very d
lightful ſight: Not in it ſelf indeed d
ſirable, but in order to your cloſing wi
God upon Covenant-terms; for
God does invite a Sinner to take him f
his God, and does wait upon him, a
does Promiſe him Heaven, if he wi
and as God commands him, to t
him for his God, ſo God does threat
Man too very ſeverely, if he will
come up to Covenant-Terms. H
frequent are theſe in the Goſpel!
that believeth not, is Condemned already
cept ye repent ye ſhall Periſh. Without
lineſs no man ſhall ſee the Lord. Exc
it be to be his Eternal Sorrow:

You may ſee a Threatning God
thoſe that will not perform his C

nant, *Levit.* 26. 11, 12. *And I will ſet my Tabernacle amongſt you, and my Soul ſhall not abhor you, and I will walk amongſt you, and will be your God and ye ſhall be my People.*

Well, but what if Men will not, is here any danger to a Sinner if he will not take God for his *God*? Ay, that there is *verſ.* 14, 15, 16, 17, 18. Of that Chapter; *But if he will not hearken unto me, and will not do all theſe Commandments; and if you ſhall diſpiſe my Statutes, or if your Soul abhor my Judgments, ſo that ye will not do all my Commandments, but that ye break my Covenant, I alſo will do this unto you; I will even appoint over you Terror, Conſumption, and burning-Agues, that ſhall conſume the Eyes, and cauſe ſorrow of Heart, and ye ſhall ſow your Seed in vain, for your Enemies ſhall eat it; and I will ſet my Face againſt you, and ye ſhall be ſlain before your Enemies; they that hate you ſhall Reign over you, and ye ſhall flee when none purſueth you; and if ye will not for all this hearken unto me, then I will puniſh you ſeven times more for your ſins;* &c. *God* goes on in many Verſes; but

is there any likelihood that a Sinn
will take *God* for his *God* till he d
tremble before this Threatning Go
Thy Conſcience is ſear'd, thou mak
nothing to come up to Covenant term
but where God Threatens, and
Soul Trembles, then it is a ſign th
that Man will be brought into *Coven*
with God.

Seventhly, It is a Bleſſed Sight,
joycing Angels and Men, to ſee a Ble
ing Chriſt, and a Weeping Sinner.
the *Covenant* of Grace, you may ſee
one Bleeding Chriſt; for Chriſt
to Confirm the *Covenant* betwixt
and *Man*. He is the Mediator of
Govenant, and the Surety of the *Coven*
and the *Blood* of *Chriſt*, it is the *Blood*
the Everlaſting *Covenant*; ſo that
the one ſide, you may ſee, a Bleed
Chriſt; but where is the Weep
Sinner? Where is the broken-He
ted Sinner? Where is the *Contr*
and the Bleeding Sinner? Could
but ſee this, then the Work
done, God were thy God then,
thou one of his People, *Zech.* 12.

And I will pour upon the Houſe of David, *and upon the Inhabitants of* Jeruſalem, *the Spirit of Grace and of Supplication, and they ſhall look upon me, whom they have Pierced, and they ſhall mourn for him, as one Mourneth for his onely Son, and ſhall be in bitterneſs for him, as one that is in bitterneſs for his Firſt-born.* Look O my Soul, and ſee how thy Sins have Pierced the Lord Jeſus Chriſt, till his very Heart-Blood poured forth. Oh, that he ſhould become a Curſe for me! That he ſhould Die, that I might Live! Oh was there ever ſuch Love, and was there ever ſuch Grace! Oh could we but ſee this, a Weeping Sinner anſwerable to a Bleeding Chriſt, and the Match would be made, *God* would be thy *God*, and thou one of his People.

Eighthly, It would be a Bleſſed ſight, to ſee a ſtriving Spirit, and a yielding Sinner; and this it muſt be, if ever *God* becomes your *God*, and you his People. There muſt be both of theſe, a ſtriving Spirit moving upon thy Heart, that muſt ſolicit thee for thy

love and be wooing thee for thy co
ſent, to take God for thy God. Th
the Spirit of God oftentimes doe
thou haſt felt him knocking at t
Heart, moving upon thy Soul at
Sermon, Saying Sinner, open; O Si
ner, thy Danger is great, if thou goe
on in thy Sins. The Spirit has bee
ſo powerful upon thy Heart, that
has brought thee almoſt to reſolve; b
if thou wilt have this God for th
God, thou muſt yeild when the Spi
ſtrives.

Ninthly, It is a Bleſſed ſight to ſee
Preaching Miniſter, and a ſerious an
a hearking Sinner. This is as th
means appointed by God, to bring Si
ners into Covenant with God; there
fore Miniſters are Ambaſſadors for God
we ſtand in *Chriſt*'s room, and in *Chriſt*
ſtead, to propoſe the terms of peace be
twixt *God* and *Man*; therefore to ſe
hearkning Sinners as if they had a mi
to have *God* for their *God*, is a Bleſſ
ſight? See *Acts* 10. 32, 33, 34. *Se
therefore to Joppa, and call hither S
mon, whoſe Sir-name is* Peter; *he is lodg*

in the Houſe of Simon a Tanner, by the Sea ſide, who when he cometh, ſhall ſpeak unto thee: Immediately therefore I ſent to thee, and thou haſt well done that thou art come. Now therefore are we all here preſent before God, to hear all things that are commanded thee of God. Then Peter opened his Mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons. See, People ſet themſelves as in the ſight of *God* under a Sermon: And, what was it that *Peter* did Preach? *Jeſus Chriſt the Mediator of the Covenant.*

Tenthly, and Laſtly, which is the Fruit of all; It is a Bleſſed ſight to ſee a Heaven prepared and a Sinner Saved. This is the fruit of the *Covenant*, in your taking *God* for your *God* and your becoming his People. This ſight we ſhall ſee, at the coming of our Lord, a Heaven prepared we ſhall ſee; Ay, and ſee Sinners Saved, ſee Multitudes go in; This we ſhall ſee, as the Fruit of this *Covenant*, Matth. 25. 34. *Then ſhall the King ſay to them on his right hand, Come ye Bleſſed of my Father, Inherit the Kingdom prepared for you before*

the Foundation of the World. Now my Advice to you all is, That you would take this God to be your God, and give up your selves unfeignedly to be the People of this God; or woe be to the Sinner, if there be a God, but none of thine; if there be a Blessed God, but thou hast no Interest in him.

Now therefore for God's sake Sinner, for God's sake, and for thine own Souls sake, let me beseech thee, and intreat thee, as ever thou wilt find Mercy at the hand of God another day, come and take this God for thy God; come Sinner, come, as yet, it is not too late; as yet; Mercy may be had, and as yet, Grace may be found; while the day of Mercy lasts, and while the day of thy Life lasts, come in this Instant, and turn not thy Back and say, For all this I will keep my Sins still.

Consider this. If thou wilt not have God for thy God, thou wilt be Condemned by the Covenant of Works, and

and thou wilt not be condemned by the *Covenant of Grace.* Think of this, thou art *Condemned* by the *Covenant of Works*, Gal. 3. 10. *For as many as are of the Works of the Law, are under the Curse; for it is Written, Cursed is every one that continueth not in all things which are Written in the Book of the Law to do them.* Here is thy Doom, *Cursed is every one*, Man, Woman, and Child, every one, Bond and Free, Master and Servant, Husband and Wife; *that continueth not in all things written in the Book of the Law, to do them.* Hast thou done so? Hast thou continued in all things? No, not in one thing. Then you see that you are *Condemned* by the *Covenant* of Works: What is thy *Cure* then? O the *Covenant* of Grace must help me: Ay, but thou art condemned there too, *John* 3.18. *He that believeth on him, is not Condemned*; (*but*) Ay, but there is a *but* come; *but he that believeth not, is Condemned already.* For what? What, *Because he hath broken the Covenant of Works*? No, the Law Condemns him for that, for the Breach of God's Commands, and for

the Covenant of Works. What then! *becauſe he hath not believed in the name of the only begotten Son of God* The Covenant of Works, that will condemn you for not performing: and the *Covenant of Grace*, that will condemn you for not Believing.

O methinks, I am loth to leave you till I ſee ſome or other ſtrike Covenant with God and ſay, O I ſee I muſt take God for my God, or elſe, I am loſt and undone, and that for ever; I am accurſed by the Covenant of Works and by the Covenant of Grace; the one for not Obeying, and the other for not Believing. It is in vain for us to flatter you, you muſt have this God for your *Govenant God*, or elſe you will come under the Power of the Second Death: Temporal Death were nothing, if Death Eternal did not follow. See what follows Death *Revel.* 6. 8. *I looked and behold, a Pale Horſe; and his Name that ſate on him was Death, and Hell followed with him.* Ah there it is! There is the Thing that makes Death Terrible! Indeed Sinner

Sinner, Death e're long will get upon his pale *Horſe*, and will be Riding ſwiftly towards thee; Ay, but *Hell* follows after; Were it not for this, Death were nothing; but Damnation follows after Death; and it will be the caſe of every one that will not take *God* for their *God*.

Let us a little *Conſider*, what is in this *Eternal Death*, before you take *God* to be your *God*. I hope I ſhall work upon ſome of your *Hearts*.

Conſider, therefore, There are Two Things in this *Eternal Death*, and both of them exceeding Dreadful.

I. Excluſion from the Bleſſed God; Ah Sinner, as ſure as thou heareſt my Voice, wilt thou be ſhut out, and excluded from the Bleſſed *God*, and Bleſſed *Chriſt*, and Bleſſed *Angels*, and Bleſſed *Saints*, if thou doſt not take *God* for thy *God*, Matth. 25. 41. *Depart from me ye Curſed*; from me, from the Bleſſed Jeſu; Oh! How miſerable muſt that Man be that muſt be ſent packing,

packing away from the Bleſſed Jeſus. This is the Puniſhment of Loſs; but if it were the loſs of thy Pleaſures only, and the loſs of thy Friends only, this were nothing: Ah, but what things wilt thou loſe, if thou dieſt before God and thy Soul agree? It will be the loſs of a Loving *God*, the loſs of a Bleſſed Redeemer; This will be thy loſs, and thou hadſt better loſe Ten Thouſand Worlds than this one God. And if thou art not in *Covenant* with God, then

1. Thou wilt loſe thy Soul. The loſs of a Soul, *What ſhall it profit a Man, if he gain the whole World, and loſe his own Soul*? It is not a ſmall matter that thou maiſt loſe, if God gain not thy conſent, but it is a Soul.

Conſider, It is thy own Soul, Sinner, that will be loſt, if thou wilt not conſent to take *God* for thy *God*. I would not be guilty of the Damnation of another Man's Soul for all the World. Tell me Sinner, Wouldſt thou ruine another Man's Soul? Then why wilt thou ruine thy own? Whoſe Soul wilt thou mind if not thine own? And whoſe Soul will thou take care of, if not thy own?

3. I

3. If ſo be thou doſt not take *God* for thy *God*, thou wilt loſe thy only Soul. Ah poor Sinner, Haſt thou but one only Soul that muſt be Damned or Saved, and wilt not thou take care for thy own *Soul*?

Oh take care and ſee to it, it is thy only Soul. Sirs, *God* has given to us every one but one only Soul, loſe that, and thou loſeſt all; if that be Damn'd all is Damn'd. Methinks, the thoughts of this ſhould move thee to remember thy Darling, to remember thy only Soul, that when thou haſt but one, thou mayſt ſecure the happineſs of that one. In the Body *God* gives us many parts by pairs, Two Eyes, that if we loſe one, we may ſee by the other; Two Ears, Two Hands, two Feet, that if we loſe one, we may have the benefit of the other; but *God* has given Men but one only Soul.

4. It will be the loſs of thy precious and immortal Soul. Were it the loſs of a mortal *Soul* that ſhould die, and ceaſe to be, it could not be ſo much; but when it ſhall be the loſs of an Immortal Soul, that cannot die, that cannot ceaſe to be, this makes your Puniſhment the more, that will not come up to the terms of the Covenant. That is the Firſt.

II. In

II. In the Eternal Death, is the Puniſhment of Senſe. All manner of Pain and Torments that a juſt and Angry *God* can lay upon thee to all Eternity. If you are willing to take this *God* upon *Covenant terms*, he will make you happy; But if you will not, know to your Faces, this Day. That the Eternal *God* will Plague you for ever, will be thy Avenger and Puniſher for ever. *Conſider* the Names by which that Place is called, where all that die without *God*, muſt be caſt into, I will name but four or five of them, and thoſe briefly.

1. If thou dieſt without *God* being thy *God* thou muſt to Priſon, as ſure as thou ſtandeſt here; ſo this Place is called, 1 *Pet.* 3. 19. There by the Priſon you read of, is meant the Place of *Hell*, and the Place of the *Damned.*

2. Every one that Dies before *God* is his *Covenant God*, muſt be caſt into a place of *Darkneſs*, into a place of utter *Darkneſs*, *Matth.* 8. 12. *The Children of the Kingdom ſhall be caſt into utter Darkneſs.*

3. Every *Soul* that goes out of this World before *God* be *his God*, *ſhall be caſt into a Lake of burning Brimſtone*, Rev. 21. 8.

4. Every Soul that leaves this World before

before God be his God in *Covenant*, will be *caſt into a Furnace of Fire*, Matth. 13. 42. Where you ſee Hell is ſet forth by a *Furnace of Fire*.

5. Laſtly, It is indeed a Place of Torment, *Luk.* 16. 28. Says the Rich Man there, *O ſend to my Brethren, and tell them what I endure, that they may not come to this place of Torment.* O have mercy on me, for I am Tormented Day and Night. Now what is this, for which you muſt be caſt into ſuch Torments? What for, For refuſing of *God*?

Why art thou ſo loth, Sinner why, to take this God for thy God? Why, will he do thee any hurt? Beſides, I might have ſhewn how, that Four Things will make your caſe exceeding woful? for fain I would prevail, though it were but with One or Two, to come over to God, and that will ſay; O Sir, I come with all my heart, to take this God for my God.

Firſt of all, If thou wilt not, thy Pains will be Univerſal Pains, all over thy Body, and all over thy Soul, no part of thy Body free, no part of thy Soul free; hereafter in *Hell*, *Eyes*, and *Head*, and *Heart*, and all the Pains of *Hell* ſhall be uni-

Universal, every part sinned, and every part shall Suffer.

Secondly, They shall be extream too, Sinner, If thou wilt refuse this *God* to be thy *God*, he will inflict upon thee extremity of Pain: Now to have Pain all over, and to be all over in extremity, What a sad case is this?

Thirdly, Then they must be continual, without intermission; not sometimes in Pain, and sometimes at ease; No, no, this is not the Case of the Damned; no, there is no intermission, not for an hour, not for one moment in Hell: If so be you have a pain on your Body, for an hour or two, or in the night, and in the morning you have ease, what a refreshment is that? But for a Person to lie under the Pain of *Gout* or *Stone*, and Night and Day cryeth out, no ease, no mitigation, not an hours rest all Night long: O consider, what it will be, not to have an hours rest to all Eternity, not the least intermission!

Fourthly, As it shall have no intermission, so it shall have no cessation. If it were Pain to continue for a Thousand Years, without an Hours Rest between, yea a *thousand* to that, and a *thousand* to that,

that, it would be happy Tydings; but those that will not have *God* for their *God*, they muſt have Pain without eaſe, and without intermiſſion, and that for ever.

But, for one Thing more. Beſides all this, Sirs, if you will not have this *God* for your *God*, your Covenant God, you will have ſomething to Torment you in Hell, that Thouſands of others never ſhall.

Shall *I* tell you, Beloved Hearers, ſhall *I* tell you, you will have ſomething to Torment you, that Devils ſhall not have. I ſay, ſomething lie heavier on you, than upon Devils; ſomething to Torment you, that the Heathens have not to Torment them: What is that? O *it* is the gnawings of a never-dying Worm, for the refuſing of an offered Chriſt, of Mercy, while Mercy may be had. When you ſhall lie in Hell, if God does not prevent you, What will be the gnawings of thy Conſcience?

Methinks, I hear poor Damn'd *wretches* that have ſat under the *Goſpel*, accuſing themſelves after this manner; *It was for the breach of the Covenant of Works that we came in this Place; but I might have had*

help

help in the Covenant of Grace; God w
offered unto me, and Christ was offered u
me, Ministers Pleaded with me day af
day; but said Conscience, this thou would
not do, thou saidst No, to thy dying da
Had I accepted of Mercy, while Mer
might have been had, I need not have co
into this place of Torment: But alas, wo
me, the Devils above me, never slighted su
Mercy as I have done! Wo is me, the Tho
sand of Heathens that are above me, nev
slighted such Mercy as I have done: a S
viour was never offered to Devils; a Savi
was never Preached to the Heathens; Bu
like a Miserable Wretch now, like a Dam
Wretch now, might have had mercy, but wo
not: I might have escaped this Place, b
would not: Wo is me, now I am lost for ev
Wo is me, now I am Damned for ever!
Praying time is gone over! I might have
God to have been my God once, but now
will never be offered to me any more.

Thus look to it, it will be worse w
you than with Devils and with Heath
if you refuse to take *God* for your G
and you give not up your selves to
his People.

Mr. B——s. Solemn Covenant with God, privately drawn up by himself, and found in his own Manuscript.

O H! most Dreadful God, for the Passion of thy Son, I beseech thee accept of thy poor Prodigal, now prostrating himself at thy Door, I have fallen from thee by mine Iniquities, and am by Nature the Son of Death, and a thousand times more the Child of *Hell by my wicked Practices; but of thine infinite* Grace, *thou hast Promised Mercy to me in Christ, if I will turn to thee with all my Heart; therefore upon the Call of the* Gospel *I am now come in; and throwing down my Weapons, submit my self to thy Mercy: And because thou requirest, as the* Conditions *of my Peace with thee, that I should put away my* Idols, *and be at Defiance with all thine Enemies, whom I acknowledge I have wickedly sided with against thee: I do here from the bottom of my Heart renounce them all, firmly*

firmly Covenanting with thee, not to al
low my self in any known sin; but con
scientiously to use all means that I know
thou hast prescribed for the Death and
utter destruction of all my Corruptions.
And whereas I have formerly inordi
nately and Idolatrously let out all my
Affections upon the World, I do here re
sign my Heart to thee that madest it,
humbly protesting before thy Glorious
Majesty, that this is the firm Resolu
on of my Heart, and that I do unfeig
edly desire Grace from thee; That wh
thou shalt call me thereunto, I may pr
ctice this my Resolution, through thy
sistance, to forsake all that is dear un
me in this World, rather than to tu
from thee to the ways of sin; and that
may watch against all its Temptation
whether of Prosperity or Adversity, l
they should withdraw my heart from th
beseeching thee also to help me against
Temptations of Satan, to whose wic
suggestions I resolve by thy Grace ne
to yield my self a servant; and beca

my own Righteousness is but as filthy Rags, I renounce all confidence therein, and acknowledge that I am of my self a hopeless, helpless, undone Creature, without Righteousness or Strength.

And forasmuch as thou hast of thy bottomless Mercy offered most graciously to me, wretched sinner, to be again, through Christ, my God, if I should accept of thee, I call Heaven and Earth to record this day, That I do here solemnly avouch thee for the Lord my God, and with all possible veneration, bowing the Neck of my Soul under the feet of thy Sacred Majesty, I do here take thee the Lord Jehovah, Father, Son, and Holy Ghost, for my Portion and chief Good, and do give up my self Body and Soul for thy Servant, promising and vowing to serve thee in Holiness and Righteousness all the days of my Life; and since thou hast appointed the Lord Jesus Christ the only means of coming unto thee, I do here upon the bended knees of my Soul accept of him as the only new and living way,

by

by which Sinners may have acces
thee, and do here ſolemnly joyn my
in Marriage-Covenant *to him.*

O Bleſſed Jeſus! I come to thee Hu
gry, and hard be-ſted, Poor and Wretch
ed, Miſerable, Blind and Naked,
moſt Loathſome polluted Wretch, a guil
ty polluted Malefactor, *unworthy fo*
ever to waſh the Feet of the Servants
my Lord, much more to be married
the King of Glory; but ſince ſuch
thine Unparallell'd Love, I do here wi
all my Power accept thee, and do ta
thee for my Lord and Husband, for
times and conditions, to Love, Hono
and obey thee before all others, and th
to Death; I embrace thee in all th
Office; I do renounce my own worth
neſs, and do here own thee to be th
Lord my Righteouſneſs; I renoun
my own Wiſdom, and do here take t
for my only Guide; I renounce my o
Will, and take thy Will for my Law.

And ſiuce thou haſt told me, I m
ſuffer if I will Reign; I do here Co
nant, to take my Lot, as it falls, wi
the

thee, and by thy Grace assisting *to run all hazards with thee, verily confiding, That neither Life nor Death shall part between thee and me.*

And because, thou hast been pleased to give me thy Holy Laws, as Rules of my Life, and the Ways in which I should Walk to thy Kingdom; *I do here willingly put my Neck under thy Yoke, and set my Shoulders to thy Burthen, and subscribing to all thy Laws, as Holy, Just, and Good, I Solemnly take them as the Rule of Words, Thoughts and Actions, promising, That though my Flesh Contradict and Rebel, yet I will endeavour to order and govern my whole Life according to thy Directions, and will not allow my Self in the neglect of any thing that I know to be my Duty.*

Onely because through the frailty of my Flesh, I am Subjected to many Failings, I am bold humbly to protest, that unallowed Miscarriages, contrary to the settled bent and resolution of my Heart shall not make void this Covenant; for so thou hast said.

Now

Now Almighty Searcher of all Hearts, thou knowest that I make this Covenant with thee this day, without any known guile or reservation, beseeching thee, that if thou espiest any flaw or falshood therein, thou wouldest discover it to me, and help me to do it aright.

And now Glory be to thee, O God the Father (whom I shall be bold from this day forwards to look upon as my God and Father) that ever thou shouldst find out such a way for the recovery of undone Sinners; Glory be to thee O God the Son, who hast loved me, and washed me from my Sins with thine own Blood, and art now become my Saviour and Redeemer; Glory be to thee O God the Holy Ghost, who by the finger of thy Almighty Power hast turned about my Heart from sin to God; O dreadful Jehovah, the Lord Omnipoteut, Father, Son, and Holy Ghost, Thou art now become my Covenant Friend; Amen, *so be it: And the* Covenant *which I have made on Earth, let it be ratified in Heaven.*

W.

FINIS.